Together

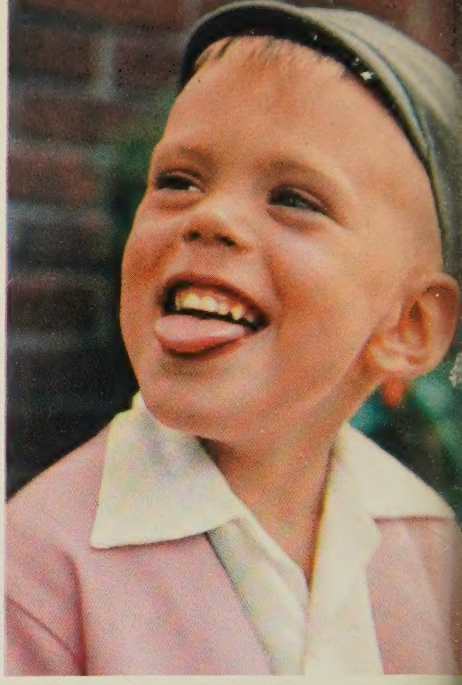
Bolivia
A Land of Decision

How I Listen to God
BY HARRY A. BULLIS

Midmonth Magazine for Methodist Families February 1959

BERKELEY 5 CALIF.

For All Children: Faith in God



American

By LOWELL B. HAZZARD

AND A VOICE said, "For all children there is the right to a faith that will sustain them in today's world." And I said, "What children? And what faith?" Then I seemed to see all the children of all the world marching single file across my vision—

White children and black children,
well-dressed children and ragged children,
children whose language I could understand,
and children whose language I could not understand,
happy children and frightened children,
children in homes and children without homes,
safe children and wandering children,
playing children and watching children,
children in the wide-open spaces
and children crowded like rats in a warren,
children in trailer parks and migrant camps,
children in mushroom communities,
children in dying communities,
refugee children, unwanted children,
children born and children spawned,
handicapped children and sick children,
the mentally retarded, the mentally precocious,
wide-eyed children and hard-eyed children,
the children I know
and the children I have passed by.

All these children passed single file across my vision, and the children of my own community were among them—everyone.

And I said, "O Lord, all these?"

Think not in a mass, but one by one of all the children of your community and of all the world until your mind grows tired counting them and your heart grows sore thinking about them. Think!

And a Voice said, "For all children there is the right to a faith that will sustain them in today's world."

And I said, "What faith?" Then the heavens seemed to open and the Voice replied, "Faith in goodness, faith in beauty, faith in honor, faith in love, faith in the eternal rightness of the universe, faith in Me, their God."

I listened, but the words did not satisfy me; I stirre impatiently. I cried, "How can they believe in beauty Many have never seen beauty. Or in love, when som have never known love? How can they believe i honor, when today's world provides them with s many lessons in dishonor? Or in the eternal rightnes of the universe, whose universe has betrayed them be fore they were born? Or in You, when they do no know You?"

And the Voice answered, "That is *your* job. Go ou to all the children of the world. Bring them the lov that they must know, to know Me; the beauty the must see, to see Me. Introduce them into the world o honor; be the advance guard of a universe that doe not betray!"

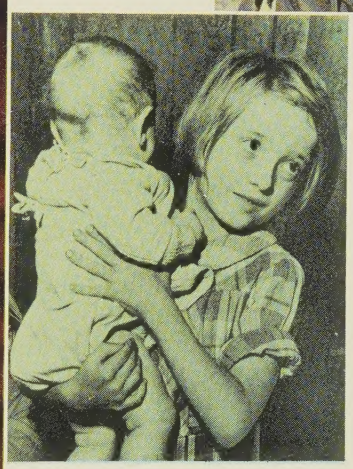
Italian

West Indies

Mexican

Japanese

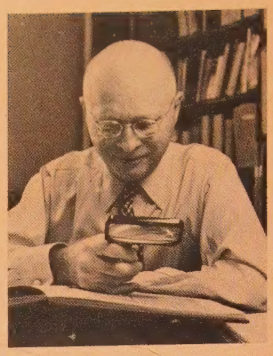
Girl



European Refugees

...but Jesus said;
"Let the children come
to me, and do not hinder them;
for to such belongs the
kingdom of heaven."
—Matthew 19:14

John The Baptist is emerging from the haze of history as a very real person according to new light thrown on his times by the Dead Sea Scrolls. Read a penetrating analysis of this new found information—*John The Baptist Today* by Biblical Scholar Dr. W. F. Albright of John Hopkins University.



"Folly, stupidity and malevolence are always our real enemies" states historian Bruce Catton, editor of *American Heritage* magazine. His stimulating *"To Survive, Man Must Serve"* appears in the March TOGETHER.

Ever yearn for an old fa Sunday dinner down on the the kind grandpa talks Then you will savor Homer nostalgic recollections in *Wonderful Sunday Dinner.*

FUTURE *ARTICLES* YOU'LL WANT TO READ

These and other exceptional features are welcomed in over 900,000 Methodist homes every month. Yet it is only the continued growth of the All Family Subscription Plan that makes it possible for your editors to bring you the best of religious journalism. That is why it is so important for yours to be a TOGETHER All Family Plan church.

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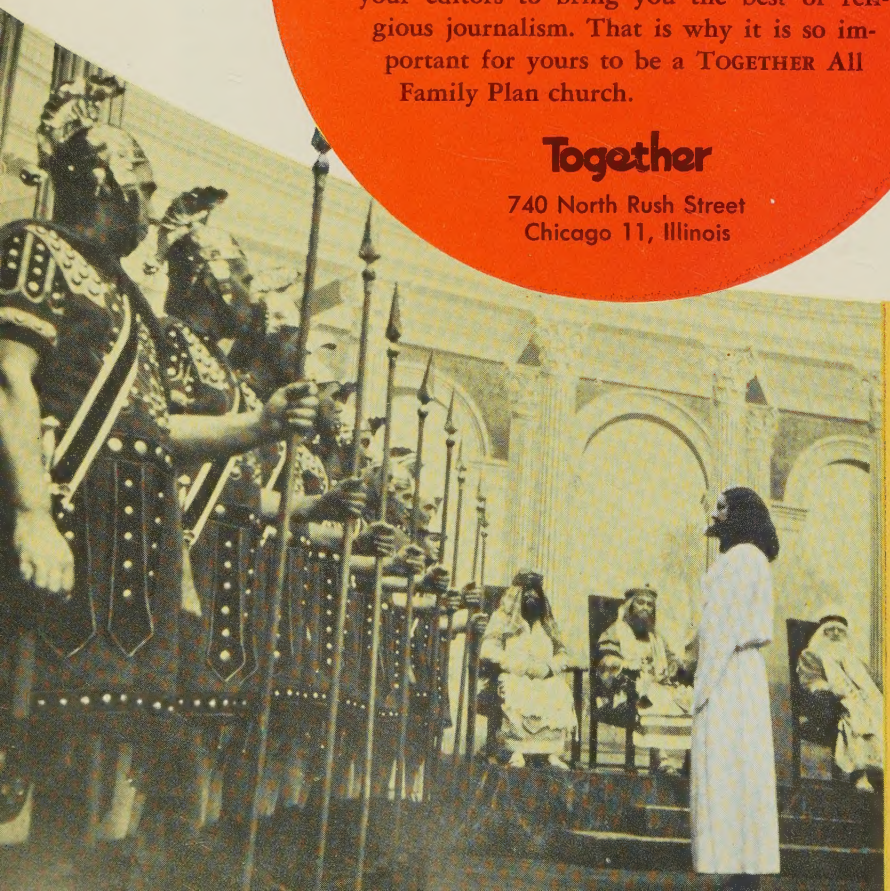
Mme. Chiang Kai-shek relate her living faith lenten article, *"What urrection Means To* one of the "Personal timony" features ap ing in TOGETHER. He spiring philosophy wi pear in next month's i



"OUTSTANDING"

Relive *"Christ's Last Days On Earth"* as de picted in eight pages of TOGETHER colo next month. "So real . . . impressive" rave TOGETHER staff members who photograph ed the annual American Passion Play i Bloomington, Illinois, as it was presente this past year. You and your entire famil will want to save this unusual pictorial t show to your friends and relatives.

shops Respond to More otests Against Draft

rotests of California-Nevada Confer-e regarding some draft board's refusal recognize the Methodist stand sup-ting members who are conscientious ectors, have found response in the ncil of Bishops.

Rap Draft Law

At the request of the conference ses-ns of 1957 and 1958, Bishop Tippett k the matter to the council, which nimously passed a resolution, includ- also an objection to continuance of draft law. In part, it read:

"We strenously object to what appears be a trend in the administration of Selective Service Act, at least among ne draft board officials . . . (disre-ding) the stand taken by The Meth-st Church. This we feel sure the draft rds would not want to do if they ew of the church's official position.

"The Methodist Church, true to the nciples of the New Testament, teaches pect for properly constituted civil hority. It encourages both love of ntry and love of all men. Believing t government rests upon the support its conscientious citizens, it holds hin its fellowship those who sincerely fer as to the Christian's duty in regard war.

"We ask and claim exemption by legal ocesses from all forms of military paration or service for all religious scientious objectors as for those of historic peace churches."

Recognize Individual Rights

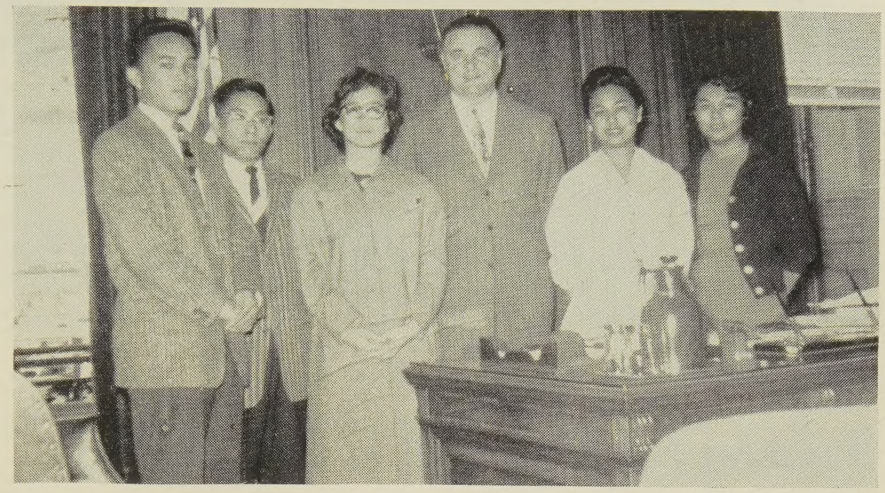
"We also recognize the right of the lividual to answer the call of his gov-ment according to the dictates of his ristian conscience.

"Next year the law permitting the my (but not the other armed services) conscript young men expires. In 1940 en this was made law, a national ergency existed. That emergency has g since ceased to exist but the law has nained."

Urge Restudy

We are told by men whose judgment industry and business is most highly ued, as for example Ralph Cordiner, sident of General Electric, that the lled man now required to man our mplicated war machinery can be se-red without too much difficulty if a cent wage can be offered.

"In the light of this information, we ge a careful restudy before taking any easures to enact a universal draft law, ich seems to be unnecessary."



San Francisco Mayor George Christopher (center) was one of several well-known leaders in the six-week peace action project of the city's Filipino Church. Project committee members who met in the mayor's office are Jack Liban, Leon Mazon, Natividad Pabalan, Lourdes and Lolita Elizarde. The MYF and Wesley Fellowship groups sponsored the highly successful series, now an annual project.

Meet After 45 Years

Forty-five years ago, Dr. J. V. Martin and Mrs. Luella Ball were on the staff of College of the Pacific in San Jose, for one year. Their paths crossed again in Beulah Home, Oakland, where both now reside.

Dr. Martin, 83, is one of the eight men who comprise the Beulah family, along with 82 women. In 1898 he went under the Board of Missions to Tientsin as treasurer of the North China Mission. And a few weeks later came the Boxer Rebellion and the end of his job. He was offered a chance to teach English at Nagasaki, Japan, however, and this began a career that kept him in Japan most of the time until 1941.

Dr. J. V. Martin, retired missionary, shows Mrs. Luella Ball a polished agate snuff bottle from his unusual collection from Japan. They reside at Beulah Home.

Since returning home here he has assisted pastors in Japanese churches and is on the approved supply pastor list for Pacific-Japanese Provisional Conference.

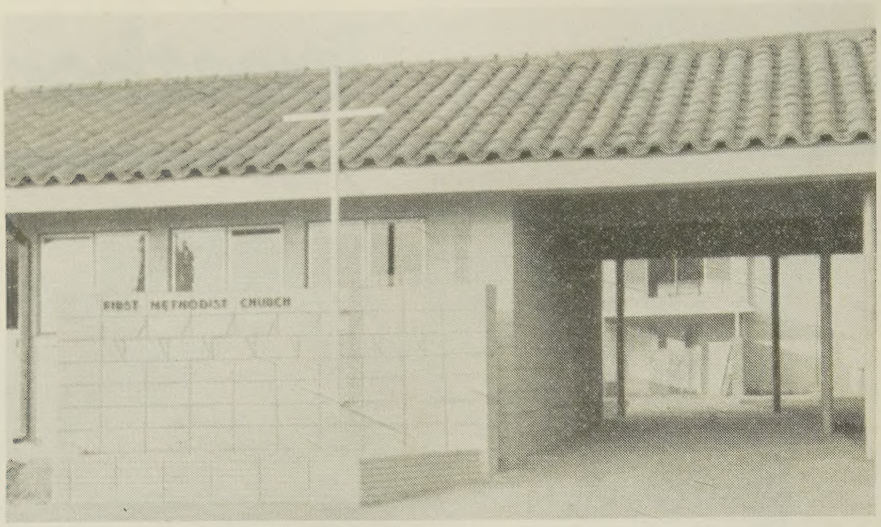
Mrs. Ball, though 91, averages five hours a day reading, and often finds herself reading without glasses.

She was married to an evangelist who taught in a singing school. When he lost his voice through illness, they moved to California, and she managed the dining room at COP for 33 years, including 1913-14, when she met Dr. Martin.

Latest progress in the 50 years of steady growth for Beulah Home will be recognized February 8 with the dedication of a new wing as part of the half-century anniversary observance. Beulah is a home for the elderly, operated by the conference Woman's Society of Christian Service in Oakland.

The project started February 9, 1909, when the Woman's Home Missionary Society accepted land and two houses in Beulah Heights from Mr. and Mrs. Z. Montgomery. The houses accommodated 12 persons, and almost immediately there was a waiting list, which has continued through the years.

The first large building, with 50 rooms, was erected in 1929. Construction on several cottages followed. The next major expansion came in 1952.



This is the entrance to the new Pioneer Hall and Children's Building at Marysville Church. The $70,000 addition adjoins the sanctuary and other rooms at right.

Building Program Still Going Strong

Local church building programs continue to take a good share of the effort and interest in San Francisco Area.

On December 7, Bishop Tippett consecrated a $70,000 addition to **Marysville Church,** including Pioneer Hall and a children's building with several classrooms. The structure adjoins sanctuary and other facilities erected in 1925.

A new $25,000 parsonage for **Merced Church,** at 1001 East 21st St., was consecrated November 30 by Central District Superintendent Charles E. Lord.

Ground was broken November 23 for the initial unit of **Paradise Church.**

Further expansion of **Petaluma Church** was made possible by the gift of a city lot adjacent to the church property, by Mr. and Mrs. Stanley Gregory.

Grace Church, Stockton, has pledged $43,000 in a campaign for debt reduction.

Construction began in November on a $50,000 sanctuary for **St. Paul's Church,** Stockton, to seat 250 persons. James Gorrell is building committee chairman, and Warren Smith was chairman of the fund campaign which raised some $43,000.

Willows Church has purchased a new, one-acre site at Shasta and French Sts., three blocks north of the present location. The present building was erected in 1911, on a site used since 1876.

The historic former home of **Grace Church,** Yuba City, damaged beyond repair in the 1955 flood, is preparing for new service. It has been given to **Princeton Church,** whose members are moving the contents and are to move the building materials nearly 40 miles northwest to improve and expand their facilities.

This is their second move.

Ground was broken Nov. 23 for the first unit, a multipurpose building, for Paradise Church. From left are C. J. Wood, building chairman; E. A. Douglas, lay leader; W. A. Covert, trustee president; Mrs. J. C. Heard, WSCS president; Roy Parson, contractor; the Rev. W. C. Sanford, and Shasta Dist. Supt. W. H. Gould.

Plan First Vacation Conference Feb. 13-15

Two Church Related Vocations Con
ferences will be held this year in Cal
fornia-Nevada, for the first time in th
project's nine-year history.

Because of the growing attendance an
variance of interest, the high-schoo
gathering will be February 6-7 at Firs
Church, San Jose, and the Wesley Fellow
ship's February 13-15 at Pacific Scho
of Religion.

The high-school meeting, in charg
of the Rev. Robert Sanford of Marys
ville, will be for juniors and seniors, wit
the aim of encouraging and inspirin
them to learn the opportunities and th
training required for church-related vo
cations.

Speaker will be the Rev. C. Dougla
Hayward of Trinity Church, Berkeley, o
the theme of "The World's Need o
Christian Leadership." The Rev. Robe
Leslie of Pacific School of Religion wi
conduct a vocational testing program
and PSR students will lead discussio
groups based on the addresses. Adul
leaders in many vocational areas wi
consult with youth.

The WF or college-age conclave
being arranged by William Porter an
Miss Sue Treadwell, director and pres
dent of Berkeley Wesley Foundatio
Keynote speaker will be the Rev. Dani
D. Walker of First Church-Oakland.

Representatives of the fields of med
icine, teaching, engineering, social serv
ices, business and homemaking will mee
with the youth to discuss use of indi
vidual capabilities, ethical problems face
in a vocation, the meaning of succes
and advancement and "could my voca
tion be church-related?"

Staff Needs Rising

Current staff needs of local churche
in California-Nevada Conference tota
more than 130, and the needs are in
creasing, according to a recent survey b
the Rev. Willard J. Rand, Jr., of Porte
ville, chairman of the Commission o
Christian Vocations.

To the question of staff the churche
now need and can support if traine
personnel were available, 161 churche
answered with the figure of 130 perso
now, another 177 in five years and a
other 94 in ten years.

Largest current call is for office se
retaries and educational workers. Als
included were associate pastors, ministe
of music and business managers.

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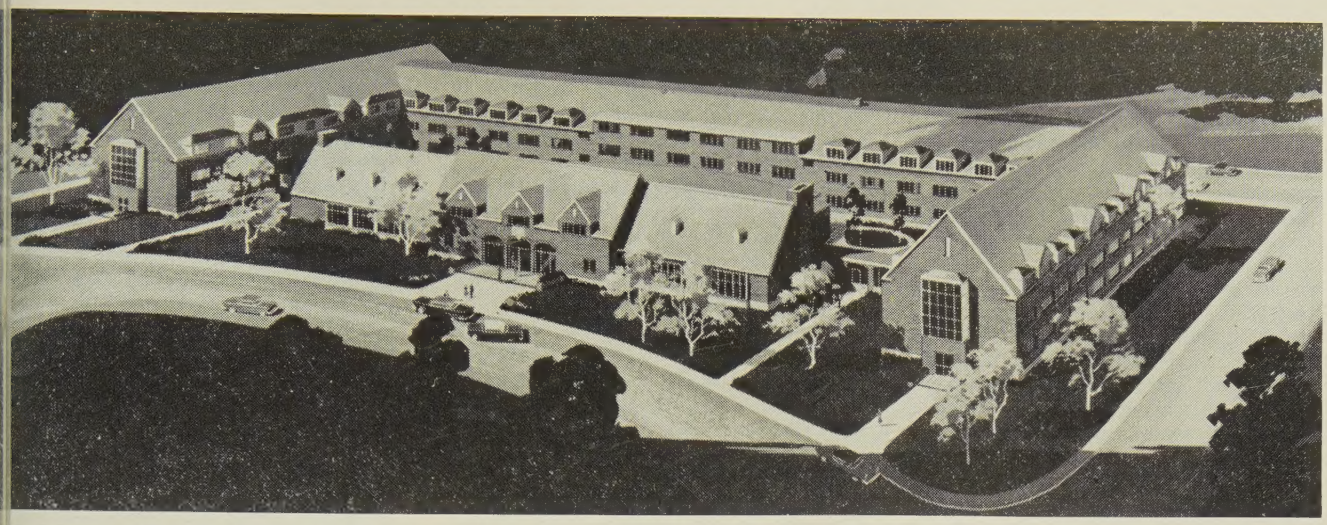


lege of the Pacific's fabulously new $185,000 women's resi- ce hall went into use this fall to house 400 students. Just west of Morris Chapel, it includes a dining room that will seat some 410 persons, and is now the campus' biggest single building.

ellowship Groups Aid Migrant Families

ome 100 persons, representing many owship groups with First Church, o Alto, have provided entertainment, ruction, worship, and other aid for grant workers' families in a nearby or camp.

rmed with sewing machines, patterns, pers, buttons and needles, WSCS nbers visited two mornings a week to h sewing to mother and daughters.

t the same time, MYF members rked and played with the children, o received toys and books. Usually ory hour or Bible lesson was included. Other groups visited the camp two nings a week to join the migrants in letic games, movies and singing, cli- xed with a devotional service.

Several members taught literacy classes, reported to be enthusiastically received. Physicians from the congregation volunteered medical services, and other persons furnished transportation to clinics.

The project was sponsored by the church's commission on Christian social relations and co-ordinated by George Monica.

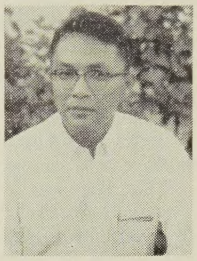
The leaders included Mrs. George Willey, Mrs. Oliver Wheeler, Mrs. Shirley Hartley and Mrs. Monica, Frank Deos, James Wagstaff and the Rev. Ernest Troutner, minister-counselor.

Layman 'Loves' Prayer

This year's conference lay leader for Pacific Japanese Provisional Conference is Mike M. Morizono.

mother and two girls received friendly guidance as they learned sewing from Mrs. v. Davis (right) in the First Church, Palo Alto, program at a nearby migrant camp.

Morizono, 39, is a journalism graduate of University of Wisconsin and now serves as information officer with the California State Department of Industrial Relations. He has served his church, West Tenth of Oakland, as lay leader and chairman of the official board and pastoral relations committee. His hobbies are golfing and listening to hi-fi!



Mr. Morizono

Mrs. Morizono is busy, too, as president of the West Tenth WSCS and as conference WSCS secretary for promotion. She also is a talented vocal soloist. The family includes two daughters and one son, aged five, three, and one.

The lay leader's message to laymen of the church is:

"'I love prayer meetings, and wish they were set up in every corner of the town.'

"Many of us can well hearken to these words of John Wesley. For often we laymen tend to become too anxious about the machinery of church life, making the mechanics of organization and the programming of church work become ends in themselves."

"It might be well for us to pause occasionally (especially when pressed and up to our necks with the details involved with making a go of our commission work, or WSCS program or Methodist Men project, and remind ourselves of Jesus' bidding—seek first his kingdom and his righteousness, and all these things shall be yours . . .

"Concern yourselves with the prayer groups and the Bible study groups of your church, then will the details and the implementation of God's work fall neatly into place as a natural result of this first concern."

Area Churches Win Honors

Many honors continue to come to members of San Francisco Area churches, for their work both inside and outside the church. Recent announcements include these:

Dr. Walter Stiern of Trinity Church, Bakersfield, was elected to the California State Senate. He serves on the speakers list for the Conference Board of World Peace.

In the office's first change for 30 years, Dr. Floyd I. Marchus of Walnut Creek was elected Contra Costa County superintendent of schools. Formerly research director and administrative consultant in the office, he is a member of the church's commission on Christian social relations.

Mrs. Lester Baker of Elk Grove represented the area at the convention of the National Association for Retarded Children.

Mr. and Mrs. Helmer Rasmussen of Sanger were chosen "Mr. and Mrs. Sanger Farmer of the Year" for the Grape Bowl Festival.

Bernard L. Grow of First Church, San Mateo, was the subject of an article in the *Burlingame Advance-Star,* which noted his 50 years of teaching a Bible class and other activities. Grow has written a booklet, "The New Form of Our Religion," which is being distributed around the world.

C. J. Hearn of First Church, Oakland, is new persident of Oakland Kiwanis Club.

The Rev. C. Douglas Hayward of Trinity Church, Berkeley, was elected chairman of the Metropolitan chapter of Fellowship of Reconciliation.

The Rev. T. T. Taam of San Francisco Chinese Church has succeeded the Rev. Edwar Lee of Oakland Chinese Church as president of the National Conference of Christian Work Among the Chinese in America.

Biola-Kerman Ministerial Association has re-elected the Rev. Don Wells of Kerman as president for a fourth term.

Mrs. Walter Gourley of Castro Valley now heads the Eden Council of United Church Women.

President of San Bruno Ministerial Association is the Rev. Philip Solbjor.

Ned Isokawa, 14, of West Tenth Church, Oakland, won the scholastic achievement award of the California Newspaper Boy Foundation.

Ted Papenfuss of Epworth Church, Berkeley, was chosen outstanding science student among 3,000 students at Berkeley High School.

This honors Dr. George Steninger of Temple Church, San Francisco, who had a major role in securing the new building and has been made first chairman of the student union's board of governors.

Northern California Coach of the Year award went to Pete Elliott of Trinity Church, Berkeley. His University of California football team won the final Pacific Coast Conference championship and played in the 1959 Rose Bowl game.

Miss Castle McCall of First Church, Oakland, has been signed to two-year contracts with two opera companies in Europe. A coloratura soprano, she will have lead roles in several operas for television.

Harry Pak, director of youth work at Woodland, was sworn in as an American citizen October 2.

A booklet entitled "Eagle Scout" has been published by Sheldon Kishi of First Church, Livingston.

Methodist representatives to the Fifth World Order Study Conference at Cleveland included the Rev. Robert Moon of San Leandro and Donald L. Baldwin of San Bruno, former conference MYF president.

Newly advanced Eagle Scouts include Douglas Eaton and Robert Claassen of Epworth Church, Berkeley; Jim Carter of First Church, Palo Alto; Bob Mears of Patterson Federated Church; David Abildgaard and Dean Hodges of Alum Rock Church, San Jose.

Boy Scouts who have received the God and Country award include Bruce Pugh and Jeff Pfaffenberger of El Cerrito; Bob Harris of Knights Landing; Arthur Donaldson and Neal Crockett of Laurel Church, Oakland; Jimmy Ganzer, Earl and Ross Woolley of St. Luke's Church, Richmond.

Jack Howard of Central Church, Sacramento, was granted the Silver Bear award "for excellence in leadership" as a scoutmaster.

Announce Bishop's Dinners

From three dinners two years ago, the annual series of Bishop's Dinners for Methodist Men has expanded to eight.

Bishop Tippett will speak at each of the evening meetings, sponsored by the Conference Board of Lay Activities.

Arrangements are in charge of district lay leaders for dinners Feb. 20 at Santa Rosa; Feb. 24 at Trinity Church, Chico; Feb. 25 at First Church, Sacramento; Feb. 26 at Turlock; Feb. 27 at Delano; Mar. 3 at Trinity Church, San Francisco; Mar. 12 at First Church, Reno; and Mar. 17 at San Jose.

Pastoral Changes

Pastoral appoinments announced by Bishop Tippett include James F. Kubik, from Los Molinos to Earlimart; Dale Harper to Alpaugh; Norman Rich to Visalia as associate; L. F. Green, retired from Wisconsin Conference, to Galt.

Richard Kendall, pastor at Elmhurst Church, Oakland, through December, has been transferred to Southern Congo Conference.

Recent additions to church staffs include the Rev. Roxie Powell, retired Kansas minister, as minister of visitation at San Bruno; Mrs. Arthur Farey as parish visitor at Central Church, Stockton, wherer she is a long-time member; Mrs. Dean Poindexter, widow of an Oregon minister, as parish visitor at Grace Church, Stockton.

Budget Hearings Feb. 9

Open budget hearings, for the second year, have been announced for 9:30 a.m., Monday, February 9, at Central Church, Sacramento, by George H. Atkinson of Burlingame, Conference budget committee chairman.

All ministers and laymen are invited to the session to hear and discuss presentations by conference boards and agencies in requests for 1959-60 budgets.

The hearing will become the basis for development of a conference budget by the Commission on World Service and Finance.

Pick Memorial Committee

A special conference committee to receive and process proposed memorials to the 1960 General and Jurisdictional Conferences has been appointed by Bishop Tippett.

Dr. Robert E. Burns, president of College of the Pacific, is chairman.

The new committee will welcome proposals for memorials on which annual conference support is sought.

The 1959 conference session will take such action, at least for General Conference memorials.

Members of the committee are the Rev. Robert W. Moon, G. Clifford Pettygrove, the Rev. John R. Wilkins, George H. Atkinson, Mrs. J. P. Howell, the Rev. R. Marvin Stuart, the Rev. Dillon W. Throckmorton, Mrs. Ted F. Baun, the Rev. Carl L. Stocking, and Dr. Frank Webber.

Earl Lectures Feb. 3-5

Methodists are expected to predominate again among the 1,200 participants in the E. T. Earl Lectures and pastoral conference, February 3-5 at Pacific School of Religion, Berkeley. The program will be in Trinity Methodist and First Congregational Churches.

Speakers for the 58th annual lectures are Norman Cousins, editor of *The Saturday Review,* and the Rev. Archibald Hunter, professor of New Testament at Christ's College, Aberdeen, Scotland.

Bishop Tippett will be worship leader for the conference. Sessions will include daily seminars, lectures, and workshops by PSR faculty members.

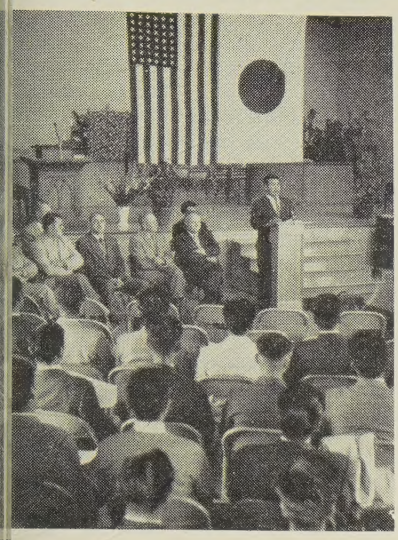
Attend Pastors' School

Ministers of Pacific Japanese Provisional Conference are participating January 12-16 in their pastors' school at San Francisco.

Guest lecturers are the Rev. Jack Finegan, professor of New Testament literature at Pacific School of Religion, and the Rev. John B. McGee, professor of philosophy and religion at College of Puget Sound.

Subject matter includes theology, counseling, spiritual discipline, prayer, and Japanese for Nisei pastors.

ar Japanese Newcomers



er understanding between Oxnard residents and Japanese agricultural tract workers was furthered at a meet- addressed by the Rev. Sadao Masuko.

he Japanese Conference's program of ice to and evangelism among new- ers from Japan included a November ting of community leaders and agri- ural contract workers at Oxnard.

n charge was the Rev. Sadao Masuko of nard Nisei Church and conference ngelist to newcomers.

peakers included Choei Kondo, who e from Japan 56 years ago and now ds the educational committee of thern California Japanese Chamber of mmerce; Oxnard Mayor Carl E. Ward, Christian group leaders among the kers.

everal city councilmen and other civic lers also participated.

ll called for observation of varied ys of life, working for friendship, hange of ideas.

onor DiGiantomasso

he Rev. Ettore DiGiantomasso of St. n's Church, San Francisco, dean of ference pastors, was honored recently his 30 years in that charge.

Church and city leaders joined in the ute, including Bishop Tippett as the ncipal speaker and Mayor George ristopher.

Born in Italy, Mr. DiGiantomasso came the U. S. in 1912, served in the Army World War I, studied for the ministry Boston University and came to San ncisco for his first appointment in 8. He started and directed the Italian endly Center, which became the Italian thodist Church and finally St. John's thodist. It now includes members and ticipants from many racial and na- al groups.

n addition to building the church, the tor has helped over 1,000 persons to ure U. S. citizenship, has been hon- d by the Italian government for in- ternational understanding and aid, is a director of the Italian Welfare Agency, is chaplain for Islam Temple of Shriners and for San Francisco County Council of American Legion.

Mark Anniversaries

A century of Methodist service to Chico was climaxed December 12 with a birthday program at Trinity Church. Other special programs had been held throughout 1958.

Trinity Church traces its beginnings to Broadway Church (South), started in 1858, and First Church, sometime in 1859. Broadway Church erected buildings in 1863, on a block given by General Bidwell, town founder, and in 1908. First Church was built in 1875. With unification, the two congregations joined as Trinity in 1939 and a year later had completed a new building. An educational unit was added in 1948.

45th Anniversary

The Japanese Church at Florin observed its 45th anniversary in unusual ways, including a do-it-yourself expansion of church and parsonage porches by Issei men and lawn planting by Nisei men, led by Y. Horita and Arvin Seno. Frank Umeda led "Operation Chair" to secure donations. Cottage meetings were held with talks to Isseis by the Rev. Yasaburo Tsuda, founder of the church now of Sacramento, and to Niseis by the Rev. Taro Goto, conference superintendent.

One of the conference's oldest congregations, First of San José, celebrated its 111th anniversary November 30 with the annual Founders' Day banquet.

Conference Council Ends Third Full-Scale Meeting

Preparations for 1959-60, as well as new developments for this year, pushed forward in December as the new conference Council for California-Nevada Conference held its third full-scale meeting.

Hire Counselors

One of the major developments was employment of the first of a possible five program counselors. The Rev. Willard J. Rand, Jr., who has been pastor at Porterville, was to join the council staff January 1 with responsibilities including work in the field of evangelism. Each of the counselors is to be "selected on the basis of his general knowledge of the total program of the church and on the basis of special skills" in the various areas in which the six local church commissions work.

Rand has been in the ministry since 1935 and in California since 1943. He has been active as chairman of the conference Christian Vocations Commission for several years.

The council, comprising ministerial and lay delegates from all program agencies, also adopted policy statements to implement the basic structure established by the 1958 conference session, approved job analyses for the various staff positions, conducted hearings regarding the 1959-60 programs for several boards and approved plans for a periodic, coordiated mailing of program and promotional materials to local churches.

Dates of September 7-18, 1959, were set for a series of interboard schools of instruction in the districts.

During a heavy snowstorm, Bishop Tippett broke ground for the Methodist Theological School in Ohio. He is chairman of the church's Department of Theological Education whose study led to founding the new seminary. Others shown are the Rev. Gerald O. McCulloh, director of the department; Bishop Hazen G. Werner of Ohio, and the Rev. John W. Dickhaut, director of the Seminary.

The new mahogany altar of Parkwood Church, South San Francisco, was built by Harold T. Davison (left) and finished by Clifford Bennett (center), to match other chancel furniture, also built by members. The Rev. Rolfe J. Conrad, pastor, is at right.

Refugees From Holland

The Michiel Fredriksz family arrived in Modesto October 13, sponsored by First Church, as refugees from Holland. They have been settled in a home, and Mr. Fredriksz is employed by a nurseryman and a rancher who are members of the church.

Natives of Indonesia, the parents had to leave Java as Dutch nationals. During World War II, the father was in a Japanese labor camp assigned to the building of a railroad to Burma, made famous by the film, "Bridge on the River Kwai."

Daughter Teresia is in junior college and Clementine in kindergarten.

The project was sponsored by the Christian social relations committee, headed by Dr. Jay Reeve.

New arrivals at Laurel Church, Oakland, are Mr. and Mrs. Bernard Voogd and their two small children from Holland. Although not refugees, their move from Holland was sponsored by the church, where Mr. Voogd is now custodian.

Hymn Writing Contest

The second annual hymn-writing contest for California-Nevada Conference has been announced by the Commission on Worship. Plans were announced also for a training school for choir directors.

All laymen, musicians and ministers were invited to submit hymns for original or existing music. The one judged best will be presented as the official hymn for the 1959 conference session. Entries should be sent to the Rev. Robert Clazie of Eureka Church.

The commission will sponsor a Western Jurisdiction training school August 5-9 at Asilomar, led by the Rev. Walter T. Swearengin, minister of music at San Leandro, from whom information can be secured.

The school will aim to meet the needs of both large and small churches, and will be open to organists, pianists, committee chairmen, pastors, and others interested.

RIDING . . .

THE CIRCUIT

While on a trip to visit their children in Greece, Puerto Rico, and Pennsylvania, Dr. and Mrs. Fred Aden of Stockton attended international Christian conferences in Athens and the 45th anniversary of Colegio Ward in Buenos Aires. Dr. Aden was president there until his retirement.

He also preached in October at St. Andrew's American Church in Athens.

New members of the executive committee of the national Association of Wesley Foundations include the Rev. Henry L. Gerner, director of the foundation at San Jose State College.

The staff of Goodwill Industries in Oakland has added Dr. Martin Halvorsen of Hayward as visiting psychologist, to examine and evaluate workers as part of the rehabilitation program.

Service personnel in the Bay Area were honored with a special Sunday, November 9 at Temple Church, San Francisco. Cars picked up a total of some 40 Navy men from Treasure Island and Army men from the Presidio for church school, worship, and all-church potluck lunch.

Dinuba has become the home of Mrs. Robert Reis and three children, following the recent death of the Rev. Mr. Reis at Oroville. They had been in the pastorate at Dinuba for five years.

A seven-week Pacific tour was taken this fall by the Rev. and Mrs. George C. Pearson of Potter Valley. They visited friends and relatives in Hawaii, Japan and Hong Kong.

A course in contemporary religious drama, offered by San Francisco State College, will begin February 9 and meet each Monday evening at the college's downtown center, 540 Powell St. Instructor will be H. Raymond White, long active in the theater and just retired from the British diplomatic service.

Among those attending the fall's conference on Christianity and the Law sponsored by National Council of Churches, was Judge C. Stanley Wood of First Church, Oakland. His picture appeared on the cover of the council's *Outlook* magazine.

A 1954 graduate of Pacific School of Religion, Miss Emogene Dunlap, has moved from Washington, D. C., to Nashville as director of youth work for the General Board of Temperance.

Newly arrived at the Grace Church parsonage, Livingston, is Alan Michio, son of the Rev. and Mrs. Harry Murakami, born December 6.

Golden wedding anniversaries have been observed by Mr. and Mrs. William Zuerner of Albany on November 29; Mr. and Mrs. Seth Gray of Reedley on November 23 and Mr. and Mrs. Albert Guyett of Reedley on November 30.

Recent marriages include that of the Rev. Maurice Cheek and Mrs. Helen Seeks, both of First Church, San Jose, on December 21. Mrs. Alice May Janzen recently of San Jose, and Glenn O. Powell were married November 27 and will reside in Carmel. Joanne Rand, daughter of the Rev. and Mrs. Willard Rand of Porterville, was married November 15 to Michael Butler, and they will live in Sacramento.

ethodist Student Center

ethodists have a student center next
ne Sacramento State College campus
year, thanks largely to a group of
representing several churches.
ne active program of the center has
developed by a campus-church re-
ns committee, headed by Prof.
ght C. Baker, and the conference
d of Education.
ver a period of several months, the
secured property valued at $73,500
including a three-bedroom house.
gates from several Methodist Men
s have painted it inside and out
edication by Bishop Tippett is set
January 18.
he Wesley Club for the college has
Dwayne Moore, assistant professor
peech, as part-time director. Robert
is president.
far the only Protestant center at
campus, Wesley Hall is to be made
lable to other denominations also.
he hall is in use every evening, with
ial program groups Sundays and
sdays.

AN FOR HIGHER EDUCATION

llowing a Western Jurisdiction con-
e on the needs in Methodist higher
cation, a special committee was to
t January 14 in San Francisco to
t recommendations to the 1960 Juris-
ional Conference.
he committee includes Bishop Tippett,
ident Robert E. Burns of College of
Pacific and G. Clifford Pettygrove of
conference Board of Education, plus
bers from other areas.
is to propose actions, particularly
ted to finances, regarding support of
jurisdiction's two seminars, eight col-
s and many student centers.
he December consultation agreed that
ch support is essential if the colleges
to continue as church-related.

NEW 'TALK BACK' OUTLET

second outlet for the "Talk Back"
ision series and a tenth station for
th of Our Fathers" were added dur
January, according to the Area Pub-
Relations and Promotions Commission.
Talk Back" was to begin January 4
Station KCRA, Channel 3, Sacra-
to, at 8:30 a.m. each Sunday. It was
un through January on Station KPIX,
nnel 5, San Francisco, at 8 a.m.
days. The series is produced by the
ional Methodist Television Ministry,
local production added by councils
hurches.
ith Bishop Tippett as the regular
ker, "Faith of Our Fathers" added
C, 1490 kc, Yreka, to its network
nary 4, at 8:30 a.m. each Sunday.

Open Camping Season

he 1959 conference camping season
get underway January 23-25, with
ngle young adult weekend at White
hur Springs campground.

The Rev. Arthur Thurman of First Church, Modesto, will be the speaker on "Where Do I Live, in Relation to God, Myself and Others."

The camp is open to anyone in the approximate age range of 23-35 who is single, widowed or divorced, according to the Rev. Franklin Scott of Santa Clara Avenue Church, Alameda, chairman of the single young adult committee.

Attendance in the 1958 summer camping program was almost the same as the previous year's, a decrease from 3,489 to 3,483.

An equal number of camping periods, 39, is being projected for 1959 by the Board of Education.

A drop from 658 to 511 for junior campers was attributed largely to eliminating the youngest year of eligibility. Christian Adventure (intermediate) camps dropped slightly, while high-school institutions soared from 1,131 to 1,307 and Wesley Fellowship (college age) from 51 to 103.

Adult camps registered a slight loss, though the Epworth (older adult) group gained.

College Day Observance

For the second year, California-Nevada Conference will observe College Day, on January 18.

This is planned to emphasize all higher education, including our Methodist student centers at several campuses and our College of the Pacific.

Race Relations Study

All California-Nevada churches are being asked in January and February to give thorough study race relations as applied to each church.

The study was asked by the Conference Council through the Quadrennial Commission on Local Church Emphasis, headed by the Rev. Carl E. Walker, Redwood Empire District superintendent.

Walker said that leadership for such self-study by official boards and other groups would be made available upon request.

Hold Convocations

Representatives of some 35 Wesley Fellowship groups participated in November at two convocations for the college service-business organization, at St. Paul's Church, Fresno, and at Woodland.

The meetings explored the theme of "Peace on Earth—Let It Begin With Me," and had the Rev. Robert W. Moon of San Leandro as speaker.

New Television Station

A new educational television station was due on the air in January, partially thanks to the College of Pacific.

Channel six was in danger of being lost to commercial applicants, and of losing a $100,000 grant, when John Crabbe, COP's director of television and radio took over a campaign for $200,000.

Four preachers in three generations are in the Baker family. Seated (left) is A. L. Baker, long retired from Southern California-Arizona Conference but pastor last year at Meridiam (Shasta District). Alongside him is his son Bruce, a supply pastor at Yolo and Guinda. Standing are grandsons Clarence (left), a student-pastor at Farmington Church, and Fred, a student-pastor at Tipton Church.

Present and former pastors of Atwater Church appeared at the 50th anniversary program. Mrs. John Klingelhofer, a charter member, was honored as "Mrs. Methodist." Ministers above, left to right, are the Rev. Richard Bimson, now serving; the Rev. Jack R. McMichael, the Rev. Earle Dexter, the Rev. Roy Q. Whiting.

Fred Finch Children's Home is no exception to the idea of Christmas being a time of great joy. Both individuals and organizations add their gifts for the children, as this annual $50 check from Knights of the Oakland Round Table, being presented by President Mervin Lingele to Doris. Looking on are Elden and Christiana and the Rev. Harold Barnes, executive director of the home.

Ready Tour of Europe

Eleven countries of Europe, includi Russia, Poland, Czechoslovakia and E Germany, will be visited by a tour th summer led by the Rev. and Mrs. A drew Juvinall of Napa.

The group will leave New York Ju 29 and return August 16.

During a recent tour of active du as chaplain at Hamilton Air Force Ba the Rev. Harold F. Blakley of S Stephen's Church, Oakland, prepared manual for use at the base, entitl "Marriage Information for Military Pe sonnel."

Leadership at two national chur meetings in January was to include Ca fornia-Nevada men. Dr. Robert Burns, of Central Church, Stockton, pre dent of College of the Pacific and of t National Association of Methodist Schoo and Colleges, was to speak to the latt and the Commission on Christian High Education in Kansas City. Roy J. Prv of First Church, Palo Alto, chairman the Conference Board of Hospitals an Homes, was to conduct the conferen chairmen's section at the National Ass ciation of Methodist Hospitals and Hom convention in St. Louis.

Peace Action Project

More than 600 persons participated the recent six-week peace action proj sponsored by the MYF and Wesley Fe lowship of San Francisco Filipino Churc

The Sunday evening discussions an one Saturday evening fellowship on t theme of international relations were e titled "Operation 13—One God, O World, One Fellowship." Talks were fo lowed by discussions.

The climax program, attended by 20 included folk dancing and worship.

Methodist Plays Santa

One of the busiest Santa Clauses th year was a Mill Valley Methodist nam LeMoyne Porter, with several years practice and a voice and stature to f the role.

Admit 9 to Finch Home

With a resident population of 62 ch dren, Fred Finch Children's Home i Oakland received 64 applications f admission in four recent months. On nine were admitted to residence care.

Fifteen of the 31 teen-agers for who places were sought could not be receiv for lack of room, according to the Re Harold R. Barnes, executive direct Others, as a result of the thorough inta study by the social service departme were better served by some other pl of remaining with family or being r ferred to another agency.

Fred Finch Home is the Californi Nevada child care agency, supported b its churches and individual member supplemented by community chest fund

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

OUTING has long been associated with churches, here and abroad—and The Methodist Church, with 78 Scout units, far outstrips all other Protestant denominations. So chances are your church will join in observance of Scout Sunday in February, anniversary th of the Boy Scouts of America.

all goes back to an American businessman who lost way in a London fog in 1909—and to the small boy courteously directed him to his destination. The boy ned a tip, explaining he was a British Boy Scout g a good turn.

he late William D. Boyce, a Chicago publisher, was pressed by the boy's helpfulness that he accompanied to the office of Sir Robert Baden-Powell, founder of ting. Their conversation led to the start of Scouting is country—a movement which we, with all Ameri-, salute with pride.

outs, of course, have always been known for their ideals. And speaking of ideals, we hear there's a d in publishing back to those expressed in the Horatio r books. After decades of scoffing at up-from-the- s success through old-time pluck, grit, and hard k, it has been decided that Alger's heroes may have something after all. Certainly there are some dis- uished gentlemen around to offer living proof. One em is **Harry A. Bullis,** recently retired as chairman he board of General Mills, whose Personal Testimony, *w I Listen to God,* is on page 11.

arry Bullis earned his way through college as a ng-machine salesman—and won his Phi Beta Kappa en route. When he was hired for a lowly job at eral Mills, he not only did a full day's work on the shift; he stayed around to learn what he could on second shift! For years, his knowledge of practically y job at General Mills and his Christian concern for ple have been priceless assets to his company.

r the **Ralph Castles** of Longmont, Colo., it is only p, skip, and jump to the Hidden Valley recreation pictured on **this month's cover.** That's Grandma a Bolte keeping young on a saucer sled with her ghter, Jean, and granddaughter, Kristy Castle. The ure by Mr. Castle earned a nice check—which the ily, as good Methodists, immediately turned over to r new church building fund! —Your Editors

scripts: Authors should enclose postage for return—and address ditorial correspondence to the Editorial Department.

rtising: For rates, write to the Advertising Department.

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nd-class postage for Together has been paid at Chicago, Ill., at additional mailing offices.

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LAST CALL for COLOR Photographs

Don't forget February 10th! All color transparencies to be considered for TOGETHER's pictorial illustrating the beloved hymn, *America,* must be received by that date.

If you'd like to share your choice color-photo shots with other readers —but just haven't gone through your slide files or taken those pictures you've been dreaming up—*do it today!* Twice readers have created outstanding TOGETHER color pictorials. Here's your opportunity to build a third—and help others get a refreshed understanding of what this country means to you.

America is No. 489 in *The Methodist Hymnal,* or it can be found in almost any other book of songs or hymns. Read its stirring words, then put your imagination—and your camera—to work.

Send us as many transparencies (not prints or the orange-colored negatives from which Kodacolor prints are made) as you wish. We'll pay $25 for 35-mm slides used, $35 for larger transparencies, all reproduction rights to become TOGETHER's property. Include return postage, please; we'll use all reasonable care in handling and will return all transparencies not used. If convenient, indicate camera, film, lens opening, speed.

But be sure we have your transparencies by February 10th. Mail to:

Photo Editor, TOGETHER
740 N. Rush St.
Chicago 11, Ill.

Selected Bits from Your

Letters

Only Adah Omitted

MRS. VERNON GRANT
Valley City, N.Dak.

Your *Women of the Bible* [December, 1958, page 35] gave me great pleasure. I am a member of the Order of Eastern Star and our heroines of the Bible are Adah, Ruth, Esther, Martha, and Electa, the Elect Lady.

Is it possible to get copies of these pictures to hang in our temple?

Sorry, no. But if arrangements for reprints are made, we'll pass word along through these columns—EDS.

'Horrible, Unnatural, Unreal . . .'

MRS. ESTHER ANDERSON
Mesa, Ariz.

The *Women of the Bible* are horrible, unnatural, and unreal. Bible women were of Assyrian, Jewish, Arabian, Egyptian types, which means they had pointed noses and were tall and slender. All of your women are blondes or faded blondes with blue eyes. Mary is the only one fit to see. Ruth and Martha are wearing the same wig. Esther appears to be about 14, Mary about 15.

'Women . . . Magnificent'!

FARRIS F. MOORE, *District Sup't.*
Nashville, Tenn.

I want to express my appreciation for the fine quality of the December issue. If we receive nothing more than the art, which is shown in *Women of the Bible,* we certainly will be more than repaid for subscription costs. This work is magnificent!

She's Agin Whamdoodlery

JAMES H. MISHEFF, *Pastor*
Cincinnati, Ohio

Both Mrs. Misheff and I think TOGETHER is a splendid magazine. What I think doesn't matter too much. But what she thinks does matter, for she is an acid critic of bogus writing, whamdoodlery, and horse-thievery. So, you're doing a good job.

Needed: 'Back Home' Voice

DR. CARADINE R. HOOTON
General Board of Temperance of The Methodist Church
Washington, D.C.

Methodists can be grateful for your timely *Powwow, Drinking on Airlines?* [December, 1958, page 26].

The issue is indeed of such vital importance to the moral and physic welfare of the traveling public that t 86th Congress will undoubtedly ta some action to curb the objectiona practice.

The House of Representatives on overwhelmingly endorsed a bill to ou law intoxicants on airlines and it reasonable to expect that the Sena will follow suit. If the people ba home really want this legislation is my judgment that Congress will r spond to their requests.

Church Should Speak Out

LOUIS J. BOZMAN
West Plains, Mo.

At a meeting of our Commission Social Relations we discussed *Drinki on Airlines?* The commission vot unanimously to endorse the belief he by Helen Chase, secretary, Air Li Stewards and Stewardesses Associatio We believe that as a Christian nati we are not in the minority group Stuart G. Tipton, president of the A Transport Association of America, wou have us believe.

We feel that our church should ta a positive stand on this issue and spe out against anything harmful to t individual and the nation.

Wanted: More Statistics

MARCIUS E. TABER
Pentwater, Mich.

Re *Drinking on Airlines?:* If handli of problems rising out of serving drin aloft increases mental and emotion strain on pilot and stewardess, then cannot be said that serving liquor intr duces no hazard to safety.

The subjective matter of such thin as strain can easily be overlooked investigations. But are the airlines the Civil Aeronautics Board willing release the figures on the proportion accidents on airlines, and deaths flights, where liquor was served in com parison with those flights where it w not served?

She's a Proud Teacher!

GRACE CRANDALL
Colorado Springs, Colo.

I have never been so proud to be public-school teacher and a Method as when I read *Why Don't Methodi Have Parochial Schools?* [Novemb 1958, page 30]. As a teacher for ov 30 years, I see some faults in c schools, but anything controlled

ıan beings will have faults. And
e faults will also be corrected by
ıan beings.

fter World War I it was suggested
world peace and friendship be
noted through our public schools.
were so successful that when
ld War II came along, several boys
ur school asked, "Why should we
ınd fight those guys? We've been
ing to them for years." And yet
schools continue to be blamed be-
e the youth weren't prepared for
! Through exchange students and
hers, through friendly letters be-
en our pupils and those of other
ls, and through the study of the
ole of other lands, our schools are
leading in promoting understanding.

for Downhearted

RS. MABEL C. CLARK
odus, N.Y.

ur fine magazine gets better each
th and the November issue was just
ect because of the children's draw-
for Thanksgiving [*With Grateful*
rts, page 34]. What a clever idea! If
one is downhearted, I recommend
he study that section. It made my
t glad.

Dispel Prejudices

RS. P. E. DENNIS
orth Little Rock, Ark.

aving spent over a year in the Mid-
East on a UN mission and there
ting many wonderful Moslem
nds, I turned with interest to
othy Thompson's *Moslem and Chris-*
Can Be Friends [November, 1958,
e 18]. So good! So true! Then Larry
t's *We're Missing the Star* [page
surely was plucked right out of
great heart of God!

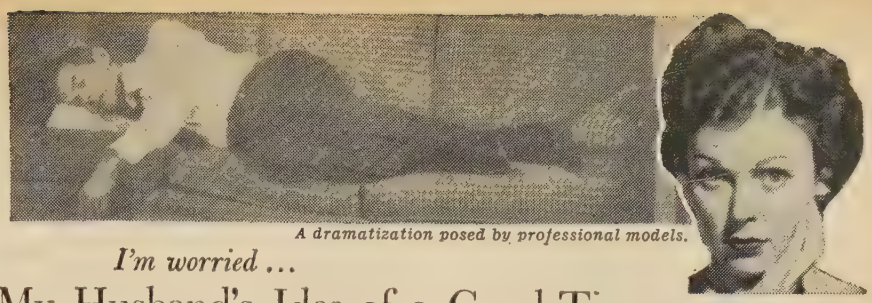
y sincere wish is that more Meth-
ts, as well as all other sincere people,
d read the wonderful messages in
ETHER. For so many of them tell us
et go of our prejudices, fears, and
feelings because of differences of
nion, of religious belief, of color of
n.

ould She Jettison the Creeds?

EITH A. LEACH, *Pastor*
hornton Methodist Church
hornton, Ill.

oslem and Christian Can Be Friends,
Dorothy Thompson, is a good ex-
ple of our theological poverty. Miss
mpson seems to be arguing: 1)
slem and Christian can be friends
2) In religion they have a basis
co-operation. No Christian would
y the validity of No. 1, but no one
n an ounce of theological insight
uld fail to see the stupendously diffi-
problems implicit in No. 2.

bviously if one is prepared to jetti-
the creeds (and most of the New



A dramatization posed by professional models.

I'm worried ...

My Husband's Idea of a Good Time – *SLEEPING ALL DAY SUNDAY!*

WHAT can you do when your husband doesn't enjoy anything better than sleeping all day Sunday, and is too tired to go visiting, to a movie, dancing?

I just didn't know what to do for my husband until one day I saw a Vitasafe ad. It told how thousands of folks who felt worn out, nervous and irritable due to a vitamin-mineral deficiency had increased their pep and vigor through the Vitasafe Plan. I sent for the trial supply that was offered. It made my husband as happy and energetic as when we were first married. Why don't you send for a 30-day trial supply of Vitasafe High-Potency Capsules today!

25¢ just to help cover shipping expenses of this

FREE 30 days supply of High-Potency Capsules

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You are under no obligation to buy anything! If after taking your free Capsules for two weeks you are not entirely satisfied, simply return the handy card that comes with your free supply and that will end the matter. Otherwise it's up to us – you don't have to do a thing – and we will see that you get your monthly supplies of capsules automatically and *on time* for as long as you wish, at the low, money-saving price of only $2.78 per month (plus a few cents shipping – *a saving of almost 50%. Mail* coupon *today! . . .*

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In October, 1956, The Methodist Church launched a "Bold Venture in religious journalism." Today, the circulation of our "church papers"—**Together, with 24 Area News Editions, New Christian Advocate, Central Christian Advocate**—is at an **all-time high.** Total distribution exceeds 1,000,000 copies. This is a 450% increase since General Conference.

Together, particularly, has captured the hearts of its readers in a truly remarkable way. (More than 8,000 churches are enrolled in the ALL FAMILY PLAN . . . the Fort Wayne District (Indiana) has **Together** in every Methodist home . . . in January, ALASKA became the FIRST ALL FAMILY PLAN STATE.)

Our "venture in faith" has reached its first plateau, but our task is far from finished. In fact, it has just begun. Serving one-third of Methodism's families leaves two-thirds unserved by our church magazines. And our "church papers" should become economically independent.

Both goals are a challenge. Both goals can be attained. Inflation, rising costs of materials, labor, etc., naturally, have affected our publishing operations. Good stewardship requires an adjustment in rates this year. I believe you will agree the amounts are minimal. The rates become effective as follows:

MAGAZINE	RATE	EFFECTIVE
Together—All Family	**65¢ a qtr.**	**September 1, 1959**
Together—Individual	**$4 a year**	**April 1, 1959**
New Christian Advocate	**$4 a year**	**April 1, 1959**
Central Christian Advocate	**$2 a year**	**September 1, 1959**

Lovick Pierce
President and Publisher

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Testament) there is no barrier to augmenting "togetherness" and making Methodists of Moslems (except that the Moslems might not go for it). Miss Thompson hasn't proposed lumping Moslems and Methodists, but she has proposed what is tantamount to some sort of "simultaneous evangelistic emphasis" with them.

Rader Data

MRS. M. A. HILL
Olympia, Wash.

Barnabas [November, 1958, page 55] asked about "the Reverend Rader"—Dr. Daniel L. Rader. I am his granddaughter. After my grandfather left Wyoming he was a preacher in Denver, Colo., then went to St. Paul, Minn., and then to Tacoma, Wash., where he was pastor of the First Methodist Church. I think it was in 1904 that he was sent to Portland, Oreg., as the editor of *The Pacific Christian Advocate,* which now has united with TOGETHER.

Our thanks to Dr. Rader's granddaughter for interesting information on this Westerner's life.—EDS.

She Stopped Procrastinating!

MRS. CHARLES B. HASSON
Calhoun, Ga.

What a procrastinator I am! Ever since I received my first copy of TOGETHER my gratitude for the wonderful spirit of the magazine has been boundless.

There's no bigotry, littleness of spirit, narrowness of presentation in TOGETHER. It has a Christlike spirit and faces facts with dignity and truth. Some of the criticism in letters is unfair. I like constructive criticism which offers ideas of growth, not narrowness and prejudice. How I pray for an open mind and the awareness of others' needs in spirit as much as in physical needs!

Young People Go *Together!*

JACK ROTHER
St. Louis, Mo.

Here is a picture of what probably is Methodism's first "Together Class." This is a newly formed group of young adults in one of the oldest churches in the St. Louis area, Mt. Zion Methodist Church. In the left center are our pastor and his wife, the Rev. and Mrs. James Taylor.

We chose "Together" because we feel that the name and the publication exemplify a vital Christian spirit. We subscribe 100 per cent, and feel that TOGETHER is a must in every Methodist home.

Well, well—here is something new in Methodism. And we are especially proud that the people who selected the name are young!—EDS.

Candle Glows on Campus

MRS. EARL ROADMAN
Dike, Iowa

I was delighted to read *The Candle in the Forest* [December, page 16]. I am personally interested in this beautiful story, since it has become a Christmas tradition on the campus of Morningside College at Sioux City. Each Christmas season the college president's wife is asked to read it to the college girls gathered around the Christmas tree in Dimmitt Hall. For 20 years I had this privilege. The girls never tired of it and felt that it was a sort of spiritual preparation for their Christmas homecoming.

This story is particularly fitting for a day in which it seems easy to substitute things that money can buy for the things that money can never buy.

Many Rooms Disappointing

MRS. MYRTLE FAUCETT
Indianola, Iowa

As one born in India of Methodist missionary parents, and who married a Methodist missionary, and lived in India 55 years, I take exception to Bishop Kennedy's recommendation of Robin White's *House of Many Rooms* [*Browsing in Fiction,* December, 1958, page 53]. Robin White was born in India and lived there until he was 16.

The story is fiction about a missionary family in India. The author has taken

Together: A St. Louis class adopts our name, shows a vital Christian spirit

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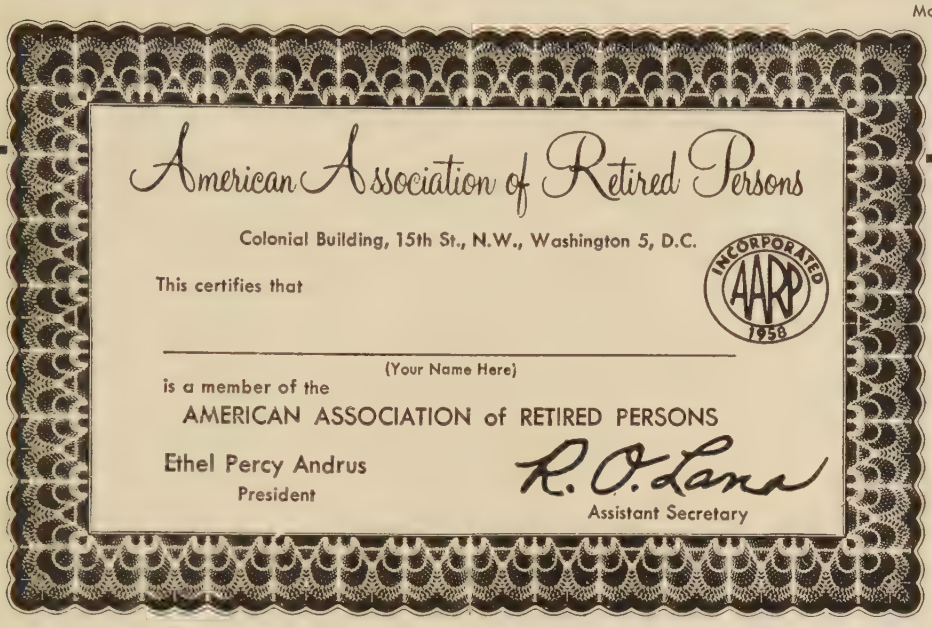

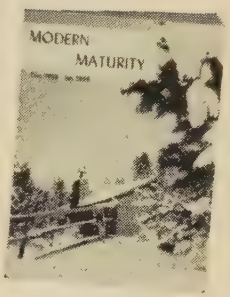

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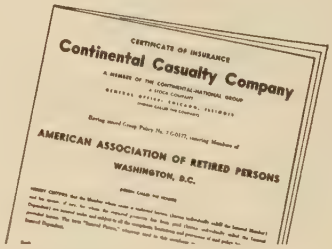

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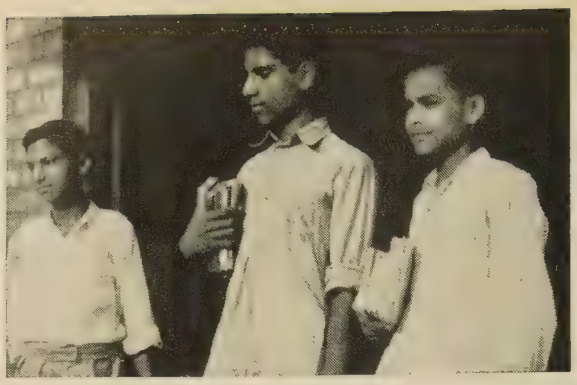

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what bizarre customs he can remembe from his childhood or conceive in h brain and used these as props for h story. But he has exploited India write a modern "popular" book tha will shock, amuse, and startle.

Here's Bro. Van's Song

E. E. PECK
Dalhart, Tex.

I was much interested in *Saint Stirrups* [July, 1958, page 18] becau I used to be appointed delegate Montana Conference from Yellowsto District.

Brother Van always led the singin and I shall never forget how his voic affected me. I am sending you the word of *Harvest Time,* by W. A. Spencer, th song that became known throughou Montana as Brother Van's Montan song.

The seed I have scattered in springtime wi
weeping,
And watered with tears and with dews fro
on high;
Another may shout when the harveste
reaping
Shall gather my grain in the swe
by-and-by.

Another may reap what in springtime I'
planted,
Another rejoice in the fruit of my pain-
Not knowing my tears when in summer
fainted
While toiling, sadhearted, in sunshine an
rain.

The thorns will have choked and the summ
sun blasted
The most of the seed which in springtim
I've sown;
But the Lord who has watched while m
weary toil lasted
Will give me a harvest for what I have don

Chorus:
Over and over, yes, deeper and deeper,
My heart is pierced through with life
sorrowing cry,
But the ears of the sower and the songs
the reaper
Shall mingle together in joy by-and-by.

Christmas Quandary Quelled

MRS. VERNER W. FALK
Oakfield, Wis.

Each Christmas I am in a quandary to what to send my Japanese pen pa Last year my problem seemed eve greater because now she is marrie and I wanted to send something h husband also could enjoy.

Thanks to TOGETHER my problem w solved. I sent them a gift subscription and possibly a better understanding well as a true picture of the America way of life.

"Anything I should say for you?"

,000 MISSIONARIES. Protestant missionaries over the world now number 38,606. So reports the National Council of Churches' division of foreign missions. The total has increased 50 per cent in 22 years—but the agency warns that trends toward nationalism may have an effect on the number of workers accepted in the future in such areas as Africa. It also says a "fellow worker with the church" concept is replacing the old-time paternalistic attitude. [See Are 'Foreign' Missions Through?, January, 1959, page 32.]

) FOR FIVE. South Baltimore, Md., Methodists wound up 20 years of talk in 1958 by reducing their churches from five to two. All were located within a quarter-mile radius and all were suffering from the changing social pattern. In two separate mergers, four churches whose history covers 125 years—the South Baltimore Station, Light Street, Patterson, and Lowe Memorial—have become the Good Shepherd Methodist Church. The fifth church, Fort Avenue, did not join the merger.

GE DRAFT STUDY. The Council of Bishops is calling for a restudy of universal conscription. Further, the bishops want action before any new act is passed to replace the one expiring this year. The Council, in a resolution, hit the law as unnecessary and ineffective. It also reminded draft boards that The Methodist Church recognizes the rights of members to answer their government's call according to the dictates of their Christian conscience.

OTHERHOOD A 'GRACE.' President Eisenhower, in his message declaring Brotherhood Week Feb. 15 to 22, defines brotherhood as a "grace" sought by all people. Its achievement, he adds, is the "crowning objective of our society." A Methodist layman, George B. McGibbin of Chicago, is national chairman of the observance.

CORD SEMINARY ENROLLMENT. The 1958-59 enrollment in 10 Methodist seminaries has increased 10 per cent over 1957-58 to reach a record high of 2,844. Dr. Gerald O. McCulloh, director of theological education, credits the growth to an intensified ministerial-recruitment program, plus a growing awareness of the need for more ministers.

CCEEDS BISHOP WARD. Bishop Arthur J. Moore, Board of Missions president, has been chosen to succeed the late Bishop Ralph Ward in the Orient. He will continue to be Atlanta Area administrator. [See related story, page 68.]

(*More church news on page 66*)

1959 WARNING from The Wall Street Journal

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"I started drinking Postum. And things started looking brighter. My nerves weren't jumping any more and I was even sleeping better. Why don't you give Postum a try? You'll like it—and you'll like the way it helps you feel."

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How I Listen to God

By HARRY A. BULLIS

A Methodist layman, Mr. Bullis recently retired as chairman of the board, General Mills, Inc.

WHEN I was a youngster, I was a skinny, mmering, self-conscious, six-foot bean pole of oy who suffered a dreadful inferiority com- x. My mother, a devout Methodist, worried ut my anguished state of mind.

One day, when I was moodier than usual, e said: "Harry, you go out into the woods d talk over your troubles with God."

I called my dog and walked out into the still, en forest. In all my youthful earnestness, I ed God for help. I waited and listened, my g silent beside me. Finally, I thought I heard d say:

"Harry, you've got to stop being ashamed of urself. Lift up your head. Straighten your ulders. Walk forward with honesty and cour- e, and you will fight and win your way up to good life."

That is when I learned the secret of what I l "listening silence." After every talk I have th God I sit back and listen for his guidance. have talked to him many times about my rious responsibilities and about my personal oblems. In the business world, I have had ny vital decisions to make. These affect e lives of thousands who work with me or o depend on my judgment.

Up to a certain point, I try to trust my own elligence and experience. But I have no high inion of my intelligence. Countless times in y career I have realized that I alone was not to making the plans and decisions I had to ake. I needed help. At those times I have ver forgotten what I learned in the forest. I t myself into a mood of receptive listening, ne and silent, waiting for some help or signal m God.

Through the years he has never failed me. I ow that his voice is waiting to be heard, if I k out and find a corner of silence.

God's helpful guidance may come out of a clear sky, while I am talking with someone or reading a book. It has come to me in a stratoplane over the Atlantic, or in a taxi hurrying through the streets of downtown Minneapolis. And when I have had the courage to follow what I believed to be God's will, I have reached decisions that proved to be right. But when I lacked the necessary courage, I failed.

My experience with prayer and listening silence has convinced me that God is order in the midst of doubt and confusion. I have found it is possible for me to listen to God. Sometimes I go into a room and sit there for 10 minutes, relaxing, praying, listening for God's guidance.

In these busy, exciting times we must seek God's guidance more fervently than ever before. I fear that our intelligence and experience have not prepared us for the crises ahead. Anyone who denies that we need God on our side as we march along the years is either arrogant or infantile. I am convinced that if we learn to attune ourselves and listen receptively, the answers will come. Perhaps not all at once. Perhaps not entirely to our liking. But they will surely give us new confidence, spiritual poise, and power.

Our forefathers were strong men with courage and aggressive self-confidence. But they did not rely entirely on their knowledge or experience. They had an abiding faith in God.

When I take my problems to God humbly and listen to him receptively, my confusion and pessimism give way to optimism. My faith in God has given me faith in myself and faith in my future.

Flames! Smoke! A child's innocent remark gave the warning; a brave mother saved their lives.

Ten Minutes With Death

By ANNABEL MORRIS BUCHANAN

IT BEGAN like any other mid-January morning, with the cold, gray mist of southwestern Virginia gradually turning to sleet. In our second-floor apartment I had donned my most housewifely garments and flat-heeled shoes, and was busy with a general shining of kettles, cupboards, and kitchen. My husband, convalescing from a recent illness, was asleep in a room on the other side of a central hallway. Our five-year-old son was absorbed watching Susy, the goldfish, cavorting in her globe among ferns and flowering plants on the broad window shelf beside me.

The kitchen door opened and my little girl came in.

"Mother," she remarked, "I saw Dr. Brockman running, with fire under his feet."

"Did you, darling?" I responded absently. After all, her six-year-old fantasies were no more farfetched than my own had been at her age, and I generally humored them.

"But I did see him, Mother!"

"Oh, darling, perhaps you just imagined it."

I had seen Dr. Brockman leave his rooms, adjoining ours, only a few minutes before, and we were the only occupants of the second floor. But, to satisfy her and carry out the fancy (or was there a note of anxiety in her voice?), I went to the door, opened it—and almost fell backward from the shock.

The long hallway was black with smoke billowing up the central stairway, lashed by fugitive tongues of flame. Incredibly, in the space of a few minutes, the building was on fire. Even in that dazed second I watched, the flames increased in size, the ominous rumbling grew heavier. Already the stairway exit was cut off. And my husband was asleep on the other side!

At once I started to run through to wake him. But in that instant the monstrous black shape before me, sweeping up the stairs, billowed into a giant of destruction, hurling at me the most agonizing decision a woman can be called to make. Should I try to save my husband or my children?

The answer was instantaneous—a flame-quick revelation of the children's probable fate if I left them. My husband might wake, or others might discover the fire and call him. But my children were solely dependent on me now. If I started down the hall they might try to follow, calling, "Daddy."

Suddenly I realized I had been calling his name over and over, though the screams of warning could not possibly have been heard over the increasing roar of the fire. And if I could not get back to them . . .

All this had taken only a second or two. I slammed the door shut and rushed the children to a big front window in my room, adjoining the kitchen. The hall door in that room was closed and locked. I would throw open the window, place the children beside it, and call to someone in the street two stories below to bring a ladder for them, while I ran back through the hall. Perhaps I still could get through to my husband.

People had begun to gather on the street below. I shouted to them, begging help for my husband, pointing to the room where he lay, calling for a ladder to get the children down. Although my voice was a shriek, by this time it could not be heard above the hubbub outside and the raging fury within. But they were calling f us, and men came running with ladder. I turned back to my childre to reassure them.

"Mother'll be back—I'm going fo Daddy. They'll get you down. Don move!"

I do not know how much of th I said. My whole being was one ag nized prayer. *O God, let me reac him in time! Let my children b safe!*

With the children's rescue appar ently only a few seconds away, an the closed door momentary protec tion from the fire, I ran back to th kitchen door which led into the hal intending to creep on hands an knees until I reached that room be yond the stair well.

I tugged at the doorknob and th door burst open. I was thrown fla on the floor as a black wall of smok surged in. The hall just beyond wa an inferno. Nothing could ge through. And I had left my husban asleep.

Dazed, my eyes full of smoke, ye with something racing within an shaking me into action, I managed t get back on my feet and pushed wit all my strength at the door until th catch held—for how long? I coul hear window glass crashing to th floor on the other side. The whol building was quivering under some thing menacing, monstrous. It wa death.

I rushed back to the children. had left them only a few seconds be fore, but in those seconds somethin in me had answered the challenge o that hideous advancing destructio I was not me any more. I was cringing human being, facing a ce tain and terrible fate. But I acted-

"I could feel heat from the fire below through my thin-soled shoes. 'Dear God, don't let the floor give way!' Again, with agonizing clarity, I heard the call of death."

perhaps automatically, I do not know. There was only the ghastly feeling of having failed to rescue my husband; now I must not fail in this other, perhaps even more peremptory duty. I must get my children out.

They were still at the window and I caught them up, trying to place them on the ledge so the men could rescue them. My little son was terrified. Both must have thought I meant to throw them down onto the street below. I leaned out to help place them on the ladder—and the ladder wasn't there!

Fire and smoke belched from the windows below us. Outside, people were gesticulating, shouting, pointing. Suddenly I understood.

"Get away from that window!"

They were pointing back of us, motioning us toward the kitchen. Even as we huddled together, smoke and flame billowed over our heads. Fire had broken through the door and wall of my room, and we were engulfed in blackness. Death had called for us all.

I dragged both children to the kitchen door, but my son broke away and, apparently crazed with fear, ran straight back toward the fire. My mind clicked. I reached him almost on the instant, and—unbelievably, as I look back—slapped him. It worked. (I was to find, years later, that he was trying to reach my coat, near where the fire had broken through, for me to wear outside.) We three ran together into the kitchen, slamming the door behind us. Death might be kept at bay a few seconds longer.

AS I ran to the wide kitchen window, I remembered that for weeks I had not been able, with all the strength I could muster, to budge it. It had become wedged tight. And I never had been able to move the heavy screen on the outside.

Now we had no other hope. In that closed room, all sounds from the street were absent. There was the ominous, continuous falling of window glass around us, as one window after another gave way. There was the dull, menacing roar of the fire, and, more and more, that ghastly shuddering of the entire building. I could feel heat from the fire below through my thin-soled shoes. *Dear God, don't let the floor give way!*

Again, with agonizing clarity, I heard the call of death.

Frantically, I shoved aside the plants and the goldfish bowl on the big window shelf. In that instant the thought leaped into my mind of people who, under terrific stress, had suddenly found themselves able to accomplish the impossible. Was it the answer to a desperate prayer?

I threw myself against the window—and it flew upward as if made of cardboard. In another second the heavy screen went clattering to the roof below.

O God, the fresh air! The wonderful, beautiful world!

I dragged the children up beside me, and there, hurrying to us across the low, flat roof below, were men running to meet us with a ladder. In another few seconds they had carried the children down.

Then I discovered again the hidden power available behind fear and stress. Never in my life had I gone down a ladder except by clinging to the rungs and creeping down backward on hands and knees. Now, with hardly a thought of what I was doing, I stepped from the window and ran lightly down the ladder.

Other men pressed up to help us from the low roof to the ground. And, running toward the foot of the second ladder, reaching the spot just as I did—his face cut, covered with smoke and grime, hands bleeding and burned—there was my husband.

"Oh, John, John, I thought you were dead!"

"Honey, I tried to reach you! I crawled along the hall in the smoke and fire to get you and the children—and the door was locked!" He tried to hold us all in his arms at once.

Then it seemed as if the whole town were crowding around us. We were safe. We were together again as a family. In broken sentences, our friends told of their joy at our escape, of their efforts to reach us after a sudden explosion in the furnace room had doomed the building; of Dr. Brockman's discovering the fire on his way out and running back upstairs to call my husband, of both trying to reach us. I learned that the two, on finding escape through the hall cut off for all, had crawled along the window ledge outside, clinging to the building and calling for help for us still trapped within.

It all had been so incredibly sud den, with no warning! From the fu nace room, the monstrous fire jinn had leaped, full grown, up the stai way. And only a little girl's crossin the hall to give her innocent warnin had saved her own life—and probabl the lives of two others!

OUTSIDE, the sleet fell cold upo us. Our coats and winter clothin now were fuel for the flames. Fire men had reached our rooms in tim to save the few things farthest fro the stairway. But in that 10 minute of destruction, most of our pos sessions had been lost. Pathetic heap which had been tossed out o the windows lay on the ground abou us. A few yards away was a smokin water-soaked pile of exquisitely flow ered silk and lace—my favorite eve ning dress, worn only a short tim before at a candlelit colonial tea.

There were other things in th apartment that the firemen did no have time to reach, prized possession they did not know where to find ha there been time.

Our grand piano, my husband' wedding present to me and the prid of my heart, had stood in the roo at the head of the stairway, directl in the path of the flames. Book handed down in our families, treas ured linens and silver, keepsake paintings, family records—not t mention furniture, rugs, and clothin for everyday needs—most of these w would never see again, or only a they had become blackened and dis figured.

As the sleet beat down upon u we stood, my husband and I, wit arms clasped around our children an each other—and we laughed. Thos around us thought we were hysterica from the shock and reaction. But w were not. We suddenly realized, wit our worldly possessions in flame that we still had each other and ou children. We had love.

In those first few minutes of th reprieve death had granted us, I thin we both came face to face with profound, universal truth: that eve if one of us had been forced to answe the call, and leave the other, love i self would not have been touched.

Now, these many years later, know that love endures—even on th other side of death.

rarely spoke out—but when he did!

Uncle Gabe

By ELMER HINTON

RECKON it was the only time is life that Uncle Gabe ever spoke in public. But chances are old ey Fork Methodist Church never ild have got an organ if he n't.

he old folks were talking about a while back when we decided rade in the old piano for a new It didn't take hardly any effort aise the money for that.

Gittin' a organ back in them days a new pianner now is a mighty erent thing," said Reed Amos. ck then a organ was just a wedge plit the congregation in two."

Shore was," added Rufe Barlow. ' I figger we'd still be a-pitchin' songs by Tut Akers' ol' tunin' but fer Brother Gabe."

ow some members have always ed on Uncle Gabe as a special s old Caney Church had to bear. a fact he isn't a very pious man cept during big meetin' time and n the preacher goes to his house dinner. He's been known to show t a game-rooster fight, but each he vowed he just happened to assing by.

ut Uncle Gabe is known to be an mmodatin' neighbor and really his light shine when the church a tough job to do.

ost of the menfolks had been l set against buyin' the little foot- p organ from the start. The nen had raised all the money to by donating their Sunday eggs butter, by quilting quilts and ng them, and had staged one wberry festival. But money was l to come by in those days and didn't have but half enough to the organ. They wanted the men to put up the rest of the money.

Now they'd been hoping Uncle Gabe would side with them. They felt he was the one person who could put it over, though it made them uneasy when they wondered about how he'd do it.

They remembered some of his methods in the past, especially when dealing with the tightwads of the congregation. Then there was the time he went outside the congregation to get a liberal donation toward putting a new roof on the church. That caused a big uproar.

It came from a man who didn't belong to any church. Which was all right—only this man was reasonably suspected of using his corn for something besides roasting ears and corn meal. "That's the devil's money," thundered Lem Brizentine, and Uncle Gabe snapped back, "Used to be; ain't now." That about ended that argument and they went on and used the money.

But the discussion grew hotter and hotter the night they met to settle the organ question.

"Spendin' a dollar or two distracts some people more'n the devil does," said Sally Jo Foster, madder than a copperhead in dog days.

"As fer me," spoke up Job Eskin, "I ain't in favor of doin' things halfway. Iffen we git a organ I move that we buy a monkey to go with it."

"We got plenty o' monkeys without havin' to buy one," snapped Gussie Stubblefield who sang alto in the choir.

There was a lot more. But finally came a lull and Uncle Gabe rose slowly to his feet. You could have heard a pin drop; nobody expected Uncle Gabe to speak up in church.

"Now I ain't a-sayin' one way er t'other on this organ question," he began. "But I calkilate the devil is a-gittin' his enjoyment outten all this argyment."

"Amen!" bellowed Brother Brooks, the pastor. Up to then Brother Brooks had straddled the organ issue until he had a pretty good balance.

"Now I heer," Uncle Gabe went on, "that the folks over at Goshen Church has bought a new organ—didn't have no fuss 'r feathers over it, either. But I guess they just get along better'n we do. I don't keer, though, if people say Goshen Church can have a organ an' we can't. So, I just say vote one way 'r t'other and let's go home."

UNCLE GABE sat down. But he'd really thrown his Sunday punch. If there was one thing the pillars of old Caney Church didn't want, it was for the folks over at Goshen to outdo them.

"Sounds like a mighty lot of sense to what Brother Gabe says," said Brizentine. "Maybe we've been a mite off balance on this thing."

"Amen!" roared Brother Brooks. "I say we ort to sing a song and pass the hat an' git the money to buy this organ right off," spoke up Job Eskin.

And they did. Not only did they raise enough to pay for the organ but had enough left over to buy a new lot of songbooks.

After which they sang *On Jordan's Stormy Banks*—with Uncle Gabe joining in on the bass—and had a big handshake all around.

Everywhere confused and empty people are searching for

A Religion With Depth

By RALPH W. SOCKMAN

Dr. Sockman is the pastor of Christ Churc Methodist, New York City, and is preach to millions on the National Radio Pulpi

I MUST MAKE a confession. For more than 40 years I have ministered to a Methodist parish in the city that boasts it is "the gateway to a continent." I have participated in uncounted meetings of churchmen, including 10 General Conferences. But until I recently traveled in the Orient, I was woefully unaware of the strategic role of our denomination in the struggle for the minds and hearts of men in the Far East.

In Singapore, for example, the vitality of our Methodist institutions surprised me. And as I met professional and civic leaders who had been trained in our schools and are active in our parishes, I was swept by a challenging conclusion. Just as Britain shaped the physical planning of that great port city, so Methodism is helping mightily to give direction to its social and spiritual future.

We Protestants, especially, need such eye openers. But it is not necessary to take a trip abroad to get them. One of the most missionary-minded persons I ever knew was tethered to a secretary's desk and never traveled more than a few hundred miles from her job. When she joined the church, she felt it was her duty to share what she had. As she gave she developed her duty into a pleasure by cultivating acquaintance with those to whom she gave. Soon she had a wide correspondence with missionaries and new converts. I testify that the life of that woman went out to the ends of the earth.

No thoughtful Christian feels that his serving and saving work can be limited to his own locality. The world is forcing itself into our communities. The supports of a church rest on foundations that run out beyond neighborhood and nation. No church can live to itself —certainly, not today! Modern communication and travel are making us aware of multitudes we never saw or thought of a few years ago.

My father had a favorite expression to describe the utterly unreachable. Of certain proposals he was wont to say, "We can no more do that than fly to Egypt!" Yet today we fly from America to Egypt in less than 24 hours. And Egypt's Nasser figures in our nation's affairs more forcibly than our home-district congressman.

Nasser and Nehru and Khrushchev—these names have become household words among us. The news of what other governments are doing is broadcast into our homes daily, even hourly. Yet despite all this, we are not seeing the peoples of the world as human individuals. Our pre and radio, in order to cover the world's stage every da have to generalize. They do so by citing government actions and quoting official leaders. If the Kremlin speak they say, "That is Russia talking." If Downing Stre utters a statement, they say, "That's England speaking If the White House makes a pronouncement, the oth nations say, "That is what America feels and thinks But America is more than Washington, Britain mo than Downing Street, Russia more than the Kremli

Some persons must see behind the headlines and liste beyond the broadcasts in order to understand the hear and hopes of God's other children beyond nation boundaries. Who—if not we who strive to follow Chris

Dwight Morrow, businessman and diplomat, is reporte to have said that one of our troubles in internation relations is that we judge ourselves by our motives ar other people by their actions. Certainly we America believe and assert that our motives are pure, that w desire nothing but peace in the world. But some natio judge us by our world-wide air bases and our worl cruising navies. And we must appreciate what our fea would be if Russia planted airfields in Mexico ar Canada.

We must try to see ourselves as others see us and
to comprehend the motives of other nationalities as
would wish them to understand ours. And if we are
have our eyes opened to see personality behind propa-
nda and curtains, we need the added touch of Christ
sharpen our insight and imagination. Along with
ganizations like the United Nations and Information
rvices and Technical Assistance Programs must go a
ıristlike imagination helping us to put ourselves in
ıers' places, to see how life would look to us if our
lture and color were like theirs. We need Christ to put
aritableness into our charity.

Those who belong to the white race and the strong
tions must see that helpfulness does not flow like a
er from a higher to a lower level, but that it moves
tween nations and races as the tide moves across the
ean—on the level—drawn by the attraction of a power
ove. As the power of the moon moves the tides of the
ı, so the power of God through Christ moves the
les of conciliation and co-operation.

Those who have seen the refugee camps in Jordan
d Pakistan, in Hong Kong and Calcutta, can hardly
ıse from their minds the appalling evidences of human
ision. The government of Hong Kong has bravely
ed to transplant the squatters from their squalid huts
the hillsides of Kowloon to blocks of new buildings,
t with 3,000 persons to a block and families of 8 or
ore to a room, tolerable home life and moral decency
living seem far from being realized. Methodists, aid-
ed by native workers, are helping with Wesley Village [May, 1957, page 38] and other denominations are also working mightily to bring order and hope into the chaos and despair. The refugee hordes must find rootage or millions of little children will be tossed like refuse on a rubbish heap.

When the Japanese Emperor disavowed his divine status, he left a spiritual vacuum in the minds of his people, as Dr. E. Stanley Jones pointed out in TOGETHER last month [page 32]. Our occupation forces did not quite realize that fact. Now, the Japanese leaders are waking up to it. There is much discussion of moral education in their schools and press. Japan is bedeviled with youthful delinquents just as we are in America. The devastation of war, the migration of refugees, the mass living of crowded cities, the weakening of home life—all have combined to create a rootless generation.

Great areas of the world have been reduced to human dust bowls. But the waste of rootlessness is not limited to refugee camps and war-worn lands. One can see it in America on college campuses. Students are groping for something to believe in, something to hold to. Many are living on short-term contracts with life, looking ahead to marriage and jobs, but having no philosophy of life to give meaning and purpose. Seemingly, they just want to make enough to live on. Many of them are interested vaguely in religion for they feel the emptiness of materialism, and some are studying comparative religions, thinking that there must be some good in all of them—

"In Singapore the vitality of our Methodist institutions is helping give direction to its social and spiritual future."

Where Laymen Come In

By RICHARD C. RAINES
Bishop, Indiana Area,
The Methodist Church

THE BIBLE seems not to be concerned with what a man does to earn his living. It is no respecter of persons—whether one is a physician, a fisherman, a teacher, or a tentmaker. But it is interested in the way and the spirit in which a man works.

We usually define "laymen" or "laity" as non-professional religious people—those who do not earn their living by serving the church. But the word *laity* comes from the Greek word *laos*, which meant simply "the people of God."

Too long have we thought that we had to leave the office, or the store, or the market place, or the lathe, or the bench, in order to do spiritual work. It is not so! Paul was a tentmaker, John Woolman was a tailor. John Bunyan was a tinker. But their vocation, their call was to be Christians—to witness for Christ.

We shall come to see the sacredness of the common task more clearly if we lay hold upon one of the main discoveries of the Protestant Reformation, namely, the priesthood of the individual believer. Martin Luther discovered that while God worked through the priest, he also worked through other people. He did not confine himself to conveying his presence and his life and his will to any one institution. He came to see that every man not only could be used of God to minister spiritual things to his neighbor but that every man was meant by God to exercise this kind of vocation. Every disciple could thus be a priest to his own soul, receiving directly from God through scripture, or through presence of the Holy Spirit, direction and peace. He was also intended to be a priest to others.

Our primary calling—our primary vocation —is to be witnesses for Christ by the equality of our life and the testimony of our tongue.

Spiritual work is thus not to be limited to the less than three tenths of one per cent of the people of God who are known as clergymen, but it is the privilege and, indeed, the responsibility of every disciple of Christ. And each disciple must exercise this spiritual ministry to which he has been called or he begins to lose inner glow and joy and power.

but too few of them are rooted and grounded in Christ.

Paul Tillich, the distinguished Harvard theologian, recently wrote in the *Saturday Evening Post* on *Religion's Lost Dimension*. Pointing out that popular current methods of mass evangelism and mental assurance do not reach down to our real needs, he called for a recovery of depth in our religion. If there is to be any real revival of religion which will save the present and shape the future, we must present our Christian faith in a way to reach the campus as well as the crowd on the street. The church is challenged to proclaim and practice a faith which is intellectually respectable, socially responsible, morally reforming, and spiritually redemptive.

Here is a task too great for the pulpit. We do need more good preachers and enlarged institutions for training them—but the greatest hope of spiritual advance is in the pew. I believe with the late Glenn Frank that America could start a real religious revival in a few months' time, if laymen would begin talking about religion in the same straightforward, simple, matter-of-fact way that they discuss their daily affairs. We must get our religious faith out of its Sunday moth balls and wear it as a working garb. This does not mean a parade of piety or the current vogue of offering prayer as the quick way of financial success and social acceptance. It means discussing and demonstrating the difference Christ makes in the practice of law and medicine, in the factory, the field, and the office.

At the Union Church of Tokyo, I listened one Sunday morning to the minister outline plans for the year ahead. His stress fell on clarifying and determining the goals of that particular congregation. Should it concentrate on non-Japanese English-speaking residents? Should it encourage Japanese Christians to attend and strengthen their own Japanese churches? How can it adjust itself to the transiency of the American colony in Japan?

Practical questions, these, but all pivoting around the church's mission. What those Tokyo Christians were doing should be done by laymen everywhere. What should be the goals of *our* local church? And what is the mission of the church-at-large?

These are questions to challenge the best minds of our parishes. As we answer them, we will realize how missionary effort is an integral part of the church's mission, as branches are a part of a tree. And we shall best show this by getting down to the roots of our faith.

Doing so, maybe we shall redeem the word "mission." Today when we read of America sending a mission to Pakistan or Thailand or Korea, it usually means a delegation of military experts to strengthen our air bases or army equipment. Fifty or a hundred years ago a mission was sent forth, as Christ said, to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

And his promise was, "Lo, I am with you always, to the close of the age."

God grant that it may be so again!

This article by Dr. Sockman is a condensation of a chapter in Christian Strategy for a Struggling World *(81) to be published this month by the Commission on Promotion and Cultivation of The Methodist Church. Copies may be obtained from the Central Promotional Office, 740 N. Rush St., Chicago 11, Ill., or through bookstores of the Methodist Publishing House.*

Cheer up, smile, help others! Here's

Way Out for

SHUT-INS

By CATHARINE BRANDT

AIN, loneliness, and insecurity not easy to accept. But they are nageable—if you get the vertical it toward daily life. Even if you literally horizontal, ill in bed, can still live vertically, your eyes l faith fastened on the Lord above. Newspapers and magazines carry ounts of people who accomplish at things in their 60s and 70s. All se men and women have one ng in common—self-confidence. ey refuse to give up.

Even if you are bedridden there is reason to feel useless. One polio-alyzed woman even creates Christ-s cards by holding brush and pen her teeth. Another shut-in, over calls her pastor regularly for a of people to pray for. Without closing personal problems, the nister gives her the names of those o need guidance, healing, comfort. member, John Milton was blind, he wrote *Paradise Lost*. John nyan, in prison, wrote *Pilgrim's ogress*. Paul, also in prison, gave "For I have learned, in whatever e I am, therewith to be content." The older you are, the easier it uld be to find contentment—and h a smile, a word of praise, and ience, make it easy for those who e for you. It costs nothing to be eeable. There are plenty of oppor-ities for shut-ins to serve. Here some:

Letters—If you are physically able write, there are many chances for . Address envelopes for the rch mailing list. Write notes to boys in service, to youngsters on their birthdays, to the ill or sorrowing. Your church missionaries will welcome a newsy letter about church families. One woman writes to teenagers committed to detention homes, offering friendship and a paper copy of the Gospel of John.

Telephone—Can you reach the phone? Then save time for your minister or WSCS chairman; be a telephone committee of one. By phoning, you give extra publicity to special gatherings. Remember, active people do not have time to chat, but lonely, bereaved, or other shut-ins will welcome a longer call.

Handwork—If you can use both hands, this is for you. From the good portions of old greeting cards, cut little gift cards. Buy small envelopes to fit. Paste Scripture verses over the signature on suitable greeting cards. Cut the verses from an old, large-print Bible or a religious magazine. Missionaries and church-school teachers use the finished cards as memory awards. Another variation: Cut out magazine pictures and file them by subjects in a large envelope. Teachers use these as illustrations for stories and class projects.

Knitting—Rip up old knitted garments and reknit them into usable sweaters and mittens for orphans or for a needy family.

Mending—One grandmother, too frail to go out, mended clothes for her son's family of six. Don't say she didn't help stretch his pay check! And probably you can do the same thing for some of your loved ones.

Storytelling—Even if you are confined to bed you can do a little grandchild-sitting. While Mother is busy making dinner, you can tell stories to the little ones. Again, help them make a family tree or fill a notebook with family anedcotes. You may be the only one who remembers Great-Uncle Bob's last name.

Gifts—My grandmother, on her 80th birthday, began to give away her silver, china, linen, books, and other cherished possessions. She sent something to each of her descendants on his birthday, graduation, or marriage. The warmth of her love and thoughtfulness circulated through the whole family. Another shut-in, whenever she receives a letter from a child, writes a reply at once—and tucks in a $1 bill. This practice keeps youthful mail coming her way.

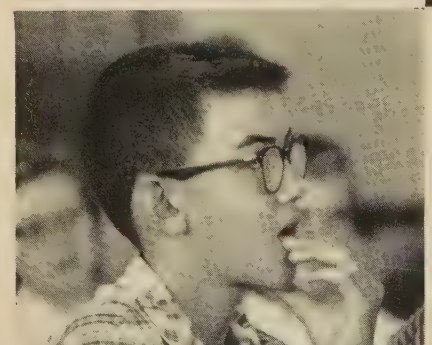
The Bible—Keep your Bible open on the table beside you and ask visitors to read a few verses or a chapter. You can even help children memorize Scripture or the books of the Bible.

Yes, there is more than one way out if you are a shut-in. Don't settle for hibernation; you may still be equal to circulation. Even though poor eyesight may keep you from reading, you can still see to follow Him. You may be hard of hearing, but you can still hear His voice. You may be weak and helpless, but you can grasp the Savior's outstretched hand and share your talents with those around you.

They prayed, they walked, they talked—and

They Ra

Hands linked in friendship circle, Judy Ziegler, Jim Harding and Phyllis Seickmeyer (left to right) pra for guidance in the day's undertaking



Mood of youthful evangelizers is reflected in faces of Lori Harris (top), Jerry Weinman, Dick Wymore, and Barbara Cox as they listen to discussion of mission's aims.

ON THE HIGH tableland of Western Nebraska a shee bluff rises 800 feet above rolling prairies that stretch eastwar as far as the eye can see. Visitors look down on what was onc the Oregon Trail and see deep wagon ruts left by prairi schooners as they went west in mass migration 117 years ag

This great prominence on the plains is Scotts Bluff, nov a National Monument. It dominates historic Mitchell Pas and the broad, shallow twist of the North Platte River, an looks out over the town of Gering, population 3,850.

Wagon ruts and bluff are visible today because both hav resisted the erosion of years. Not visible, but just as real an lasting, are the tracks and the deeds of a group of Nebrask young people who worked a week in Gering last July.

The result: 79 teen-agers pledged to Christ.

"That passed expectations—but of greater importance wa the training and experience our young people received in th field of personal evangelism," declared Dr. Henry C. Beatt pastor of Gering Methodist Church, who was host to some 5 MYF members from the Nebraska Conference.

The teens arrived on a Sunday afternoon with Bibles, be

)00 Doorbells

No one is overlooked by sharp-eyed Joan Brodhead—she even uses this car's fender as a writing desk to jot down information given by a construction worker.

Not all calls are successes. Phyllis and Jim waited patiently at this sugar-beet worker's home, but there was no answer.

tentive team members listen as Dr. Henry Beatty nts out homes they are to visit. ould survey show a need, teams will return to witness.

Their heads bowed in prayer to ask for fruitful visits, John Cronn and Cleo Messersmith stand on a street corner before calling on teens in the neighborhood.

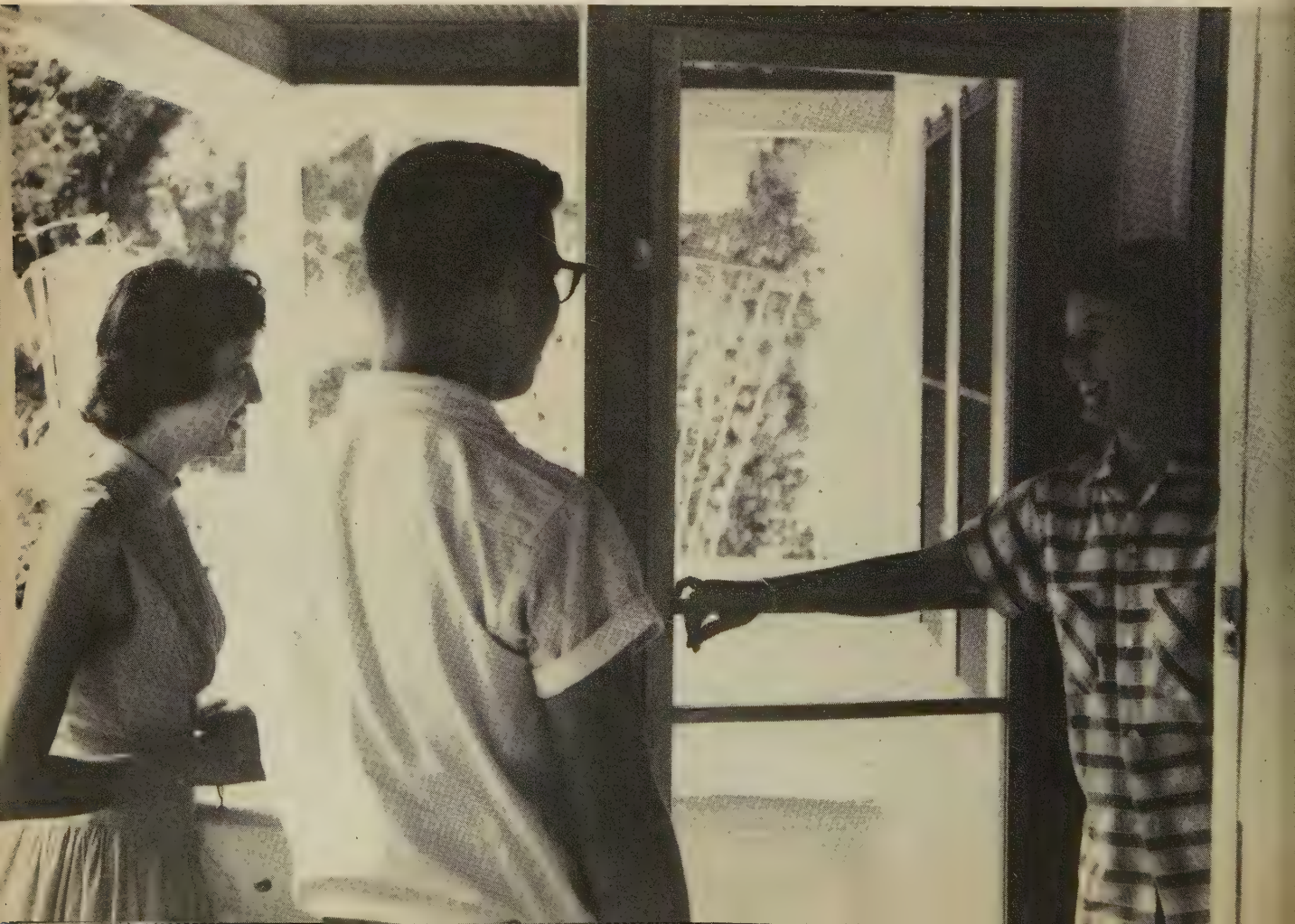
rolls and suitcases. The girls bedded down in the baseme of the church. The boys bunked in the nearby educatio building. They held a rally and they practiced the prop approach to be made when they told others what religi had meant to them.

What happened during the next seven days is typical stepped-up Christian Witness-Mission campaigns being co ducted in communities throughout the country. But few su drives have ever been carried out with more enthusiasm a thoroughness than that of the boy-girl teams in Gering. Th surveyed more than 1,000 homes, talked as witnesses for Chr to 129 persons—and they visited homes for elderly persons a talked to shut-ins.

Their objectives: to find unchurched youth, to enroll oth boys and girls in the MYF, to lead young people in a comm ment to Christ, and to help each to witness as a Christia The campaign called for rising each morning at 7 o'clock, f seminars and planning sessions, and detailed discussions motives and methods of evangelizing with the Rev. Howa Ellis of Nashville, Tenn., youth director with the Gene Board of Evangelism of The Methodist Church.

"It must be emphasized," said the Rev. Richard W. Din dale, director and chairman of the conference Board of Eva gelism, "that the mission made a lasting impression on t participants themselves. In telling other boys and girls wh Christ has meant to them, their own faith was deepened. the same time their influence for good may be felt in the hom of Gering for generations to come."

"See you in church," promises Jean Netherland (right) as she bids good-by to a happy Cleo and John. She again attends MY



caltime means the "3Fs" — food, fellowship, and fun. Kay Hamilton, for one, finds a joke Tom Tout has told worth a guffaw.

All work and no play. . ." Not so here. Swimming is a favorite way to relax— pretty Sharon Binfield (in pool) loves as she smiles up at Patty Olson.

With the temperature in the 90s, some boys (right) use free time to read, to talk, or to relax on their cots in the cool basement of their living quarters.

Would their hearts ever be in tune—this orphaned, backwoods boy and his new stepmother? Soon they both knew. Years later she would say . . .

'He Loved Me Truly'

By BERNADINE BAILEY & DOROTHY WALWORTH

THE BRIDE rode with her husband on the high front seat of the jolting wagon. She was 31 years old, and, in 1819, that was middle-aged, for most pioneer women died early. It was a December day, cold for Kentucky, and they were headed north toward forest country. "I reckon it'll be fine weather," she said, for she was the sort to make the best of things.

Yesterday Tom had arrived on horseback, all the way from his Indiana farm, at her house in Elizabethtown. He had come straight to the point: "Miss Sally, I have no wife and you no husband. I came a-purpose to marry you. I knowed you from a girl and you knowed me from a boy. I've no time to lose. If you're willin', let it be done straight off."

That morning they had been married at the Methodist parsonage. The preacher wrote down that she, Sarah Bush Johnston, had been three years a widow and Tom's wife had died last winter. The horses and wagon Tom had borrowed waited outside. The wagon was piled high with her household goods, so that there was scarcely room for her three children. Tom had two children of his own; he hadn't told them he was bringing back a new mother. There was a shadow in Sarah's steady blue-gray eyes when she thought about that. Maybe they'd feel she didn't belong.

A raft ferried the wagon across the half-frozen Ohio River. The air sharpened; the wheels sank to their hubs in snow. After five days they came to a log cabin in a small clearing on Little Pigeon River. It had no windows, and the door was only a deerskin-covered opening. A stick chimney plastered with clay ran up the outside.

Tom hallooed and a little boy ran out of the door. He was thin as a scarecrow, and wore a ragged shirt and tattered deerskin pants. But it was the look in his eyes that went to Sarah's heart, although it was a look she couldn't put a name to. She got down from the wagon, opened her arms like a couple of wings, and folded him close.

"I reckon we'll be good friends," she said. "Howdy, Abe Lincoln."

She had never been in the wilderness before; she had known small-town comfort. This was a one-room cabin, with no real floor, only packed dirt. The bedstead was a makeshift of boards laid on sticks against the wall, with a mattress of loose cornhusks. The bedcovers were skins and castoff clothing. Ten-year-old Abe and his 12-year-old sister had always slept on piles of leaves up in the loft, to which they climbed by pegs fastened to the wall. The furniture was some three-legged stools and a table axed smooth on top, bark side under. Dennis Hanks, an 18-year-old cousin of Tom's first wife, Nancy Hanks, was living with the family and had been trying to cook with the help of a Dutch oven, one battered pot, and a couple of iron spoons. Although she must have expected a place far better than this, all Sarah said was, "Tom, fetch me a load of firewood. I aim to heat some water."

This new stepmother with the rosy face and the bright, curly hair wasted no time. As soon as the water steamed, she brought out of her own belongings a gourd full of homemade soap. Then, in front of the hot fire, she scrubbed Abe and his sister and combed their matted hair with her own clean shell comb. When the wagon was unpacked, little Abe, who had not said a word, ran his bony fingers over such wonderful things as a walnut bureau, a clothes chest, a loom, and real chairs. And that night, when he went to bed he had a feather mattress and a feather

low, and enough warm blankets. In a couple of weeks, a body ouldn't have known the place. rah had what folks called "facul-"; she worked hard and she could ake other people work, too—even om, who meant well, but was likely to let things slide. She never said he must do thus and so; she was too wise and too gentle. But somehow Tom found himself making a real door for the cabin and cutting a window, like she wanted. He put down a floor, chinked up the wide cracks between the logs, whitewashed the inside walls. Abe couldn't get over how sightly it was. And she wove Abe shirts out of homespun cloth, coloring them with dye she steeped out of roots and barks. She made him deerskin

READER'S CHOICE

This tender story of a boy's love for his stepmother and the encouragement she gave him was proposed as a *Reader's Choice* by Miss Margaret Thomas, of Kingston, Ohio, who receives $25 for being the first to suggest it. We share this with readers through permission of the authors and of *Reader's Digest*, which first published it in February, 1945.—*Eds.*

Sarah lighted from the wagon, and reached for the thin, ragged boy. "I reckon we'll be good friends," she said, tenderly. "Howdy, Abe Lincoln."

breeches that really fitted, and moccasins, and a coonskin cap. She had a mirror and she rubbed it bright and held it up so's he could see himself—it was the first time he had ever seen himself—and he said, "Land o' Goshen, is that me?"

Sometimes, in the early mornings, when Sarah laid a new fire in the ashes, she got to thinking it was queer how things come about. When Tom Lincoln had courted her, 14 years ago, she had turned him down for Daniel Johnston. Tom had been 12 years married to Nancy Hanks, who died so sudden from the "milk sick." And now, after all these years, Tom and she were together again, with his children and her children to feed and do for.

THE cabin was 18 feet square and there were eight people under its flimsy roof. Sarah was taking what was left of two households, along with the orphan boy, Dennis Hanks. Somehow she must make them into a family of folks who loved each other; she wanted them to feel like they had always been together. There was plenty of chance for trouble, what with the two sets of young'uns who had never laid eyes on each other till now, and all the stories Abe and his sister had heard folks tell about stepmothers. Those first weeks, Sarah felt mighty anxious. Especially about Abe, though he did what she said and never answered her back. Once she saw him looking at her real serious when she was putting some johnnycake into the oven. "All my life I'm goin' to like johnnycake best," he said suddenly, and then scooted through the door. You couldn't figure Abe out. As Dennis said, "There's somethin' peculiarsome about Abe."

Maybe, if it hadn't been for her, he wouldn't have lived to be a man. He had always grown so fast and never had enough to eat. But now, when he had eaten enough johnnycake and meat and potatoes that were cooked through and not just burned on top, he stopped looking so pinched and putty-colored. And he wasn't so quiet any more. Now he had some flesh on his bones, he wasn't solemn. Why, he was fuller of fun than anybody. He learned to tell yarns, like his father, but he tried them out on Sarah first, and she laughed in the right places. She stood up for him, too, when he'd laugh out loud, all of a sudden, at things nobody else could understand, and Tom thought he was being sassy. "Abe's got a right to his own jokes," Sarah said.

Sometimes Sarah thought, all to herself, that she loved Abe more than her own children. But she didn't really. It was just that she knew, deep down in her heart where she told nobody but God, that Abe was somebody special, who didn't belong to her but was hers to keep for a while.

When Abe was little, Tom hadn't minded his walking nine miles to the "blab school" where the scholars learned their letters by saying them over and over out loud. But now Abe was older and stronger, Tom didn't see why he shouldn't stay home and chop down trees and cradle wheat or hire out to the neighbors for husking corn at 30 cents a day. Of course, he felt kind of proud when the neighbors came to have Abe write their letters with the pen he had made out of a buzzard's quill and the brierroot ink. But Abe was "reachin' too fur" when he kept reading books instead of clearing swamps; Tom told Abe you didn't need to know so almighty much to get along.

If Sarah hadn't taken Abe's part against his father, Abe wouldn't have got as much schooling as he did, though goodness knows it wasn't much. He learned, as the folks said, "by littles." But through the years she held out against Tom, no matter if Tom said she was plumb crazy.

Abe would rather read than eat. He'd read in the morning, soon's it was light enough to see; he'd read in the evening, when the chores were done; he'd read when he plowed, while the horse was resting at the end of the row. He walked 17 miles to borrow books from Lawyer Pitcher at Rockport. *Aesop's Fables. Robinson Crusoe. Pilgrim's Progress.* Shakespeare. *The Statutes of Indiana.*

When his borrowed Weems' *Life of Washington* got rained on, he worked three full days to pay for it. Once he gave a man 50 cents for an old barrel and found Blackstone's *Commentaries* at the bottom of it, and you'd think he'd found a gol mine. He began reading late at nigh by the fire, and when Tom com plained, Sarah said, "Leave the bo be." She always let him read unt he quit of his own accord, and if h fell asleep there on the floor sh would get a quilt and wrap it gentl around him.

He did his ciphering on a boar and when the board got too blac he'd plane it off and start again. I he read something he liked a lo he'd write it down. He was alway writing, and was most always out o paper. He'd put charcoal marks o a board, for a sign of what he wante to write, and when he got paper he' copy it all down. And he'd read i out loud to Sarah by the fire, afte Tom and the rest had gone to bed "Did I make it plain?" he alway asked her. It made her real prou when he asked her about his writing and she answered him as well as any body could who didn't know hov to read or write.

In 1830, Tom decided to look fo better farm land in Illinois and th family moved to Coles County o Goose Nest Prairie. There Ab helped his father build the two-roon cabin where Sarah and Tom wer to spend the rest of their lives. Th place was hardly built when the da came that Sarah had foreseen, th day when Abe would leave hom He was a man grown, 22 years old and he had a chance to clerk in Den ton Offut's store over in New Salem

AT first he came back often an later on, after he got to be a lawye he visited Goose Nest Prairie twic a year. Every time Sarah saw hin it seemed like his mind was bigge Other folks' minds got to a plac and then stopped, but Abe's kept o growing. He told her about his la cases and, as time went on, he tol her about his going to the state legi lature and his marrying Mary Tod After Tom died, in 1851, Abe sa to it that she didn't want for an thing.

When she heard Abe was going t Charleston for his fourth debate wit Stephen A. Douglas, she went ther too, without saying a word to Ab It would be enough—it had alway been enough—just to watch hin She was one of the crowd on th

t as the parade went by. There a big float drawn by a yoke of , carrying three men splitting , and a big sign, "Honest Abe, Rail Splitter, the Ox Driver, the nt Killer." Was that her Abe? l now here he came, riding in a y black carriage and tipping his black hat right and left. Was that Abe? She tried to make herself ll, but he saw her and made the iage stop. Then, right in front verybody, he got out of the car- e and came over and put his s around her and kissed her. that was her Abe.

he wasn't the crying kind, but cried when he was elected presi- t. Alone, where nobody could see In the winter of 1861, before he t to Washington, he crossed the to see her, coming by train and iage in the mud and slush to say d-by. He brought her a present, ngth of black alpaca for a dress; was really too beautiful to put scissors into; after Abe went, d just take it out and feel of it e in a while.

be looked tired and he had a on his mind, but they had a fine . When he kissed her good- he said he'd see her soon, but she w somehow that she would not him again.

our years later, they came and her he was dead. The news- ers wrote the longest pieces about real mother, and that was like it uld be, but some folks came and ed her what sort of boy Abe had h. And she wanted to tell them, it was hard to find the words. e was a good boy," she said. "He er gave me a cross word or look. mind and mine, what little I , seemed to run together." And n she added, "He loved me truly, ink."

often, during the four years that ained to her, she would sit of an ning and think of Abe. Being a her, she did not think about him resident, as the man about whom sang, "We are coming, Father raham, 300,000 strong." She re- mbered him as a little boy. She baking johnnycake for him; she weaving him a shirt; she was ering him with a blanket when had fallen asleep over his books, ng, as long as she could, to keep safe from the cold.

God's Mysterious Way

IT'S ODD, the way God casts some of us in roles which appear to be obscure—and yet, years later, turn out to have been of vital importance in his scheme of things. Of all the men and women who come to mind whenever I ponder this, the most interesting, to me, is Jesse Head.

Did you ever hear of him? Few people have. Jesse Head was fated to live most of his life as an unknown pioneer Methodist preacher. Accounts even differ as to whether he was a circuit rider or a "located" parson. He spent much of his life bringing the gospel to frontier Kentucky. It was an uphill fight, but Head won the love and respect of his tiny flocks—and on June 12, 1806, in a raw, up-creek cabin, he crossed the path of history.

That was the day he married Thomas Lincoln and Nancy Hanks, to whom on February 12, 1809, was born a son, Abraham.

Head was an old friend of the Lincolns and the Hanks. He had migrated to Kentucky from Maryland around 1795, staking out a farm and plying his trade as a cabinetmaker. There is considerable tradition that he taught young Tom Lincoln the rudiments of the cabinetmaker's trade. A preacher as early as 1798, Head was ordained a deacon of the Methodist Episcopal Church by Bishop Francis Asbury in 1805. By the time of the wedding he also was a justice of the peace.

It was Head's custom to submit lists of those he had "joined together in the Holy Estate of Matrimony agreeable to the rules of the M.E.C." at intervals of several months. Thus it was that long after the event he sent in to the court a list of ceremonies including this notation:

"June 12, 1806, Thomas Lincoln & Nancy Hanks."

Subsequently, Head settled in Harrodsburg, Ky., where he spent the remainder of his life, active as a town official and newspaper editor. He died March 22, 1842, never having so much as heard of Abraham Lincoln, and it wasn't until 1922 that a simple marker was placed above his grave:

"Rev. Jesse Head
Jan. 28, 1768—March 22, 1842
Preacher-Editor-Patriot
He Married June 12, 1806 Thomas Lincoln & Nancy Hanks, Parents of Abraham Lincoln."

To me, his life epitomizes the mysterious way in which God moves. Never did Head achieve fame. Never could he have guessed that he was playing a vital role in the history of our nation—and the world. Yet——well, without him the course of destiny would have been altered, to the sorrow of us all.

—HARRY CLAXTON

Unusual Methodists

FAIRWAYS CHAMP: Carole Pushing practiced less, but played her best golf.

LADY OF THE LINKS. Sport writers have hailed Carole Pushing who hails from Olivia, Minn., as th most exciting woman golfer t emerge from the Minnesota gol scene since Patty Berg in the earl 30s. Carole's artistry on the link won her the Women's National Col legiate Championship in Ames, Iowa last June and the Minnesota Stat Women's Open title at Minneapolis where she defeated the defendin champion. Her one major defea came in the United States Golf As sociation Women's National Ama teur Championship.

It was only eight years ago tha Carole became serious about golf; sh won her first tournament at 13. He mother shoots in the 90s. Doubtless friends say, her golfing skill has bee a strong influence on Carole's life– yet, they add, the young champio is a naturally gifted sportswoma Last spring she was runner-up i the Carleton College tennis meet she is as much at home on wate skis as on the golf course, and sh finds fishing "the finest form of re laxation." Carole studies music a Carleton College, where she is sophomore, plays cornet, and sing in the college chapel choir. Afte college she plans to teach eithe music or mathematics. The sport woman-student is a member of th Olivia Methodist Church, where sh is a member of MYF and onc served as church organist for fou years. She can poke fun at her ow hobbies, too. One observation: "Go sometimes doesn't make sense."

'ERSATILE VIRTUOSO. Ever since he was 11, Arthur Fennimore, ., now 16, has been winning musical honors. Now a scholarship holder Philadelphia's Curtis Institute and a pupil of world-famous Rudolf erkin for the last two years, Arthur has appeared as guest soloist with veral outstanding musical groups, including the Marlboro, Vt., symhony orchestra. He admits he was "pretty scared" when he entered the cent Merriweather Post Contest for teen-age musicians in Washingn, D.C.—but not too scared to win second prize, $500. He also won claim from Washington music critics for his performance, in which e was accompanied by the National Symphony Orchestra. Although a usician first of all, Arthur is a sports enthusiast, too. Basketball, swimning, and, of course, baseball top his list. And at home in Berwyn, Pa., rthur is a busy Methodist, serving as organist and MYF president at erwyn Methodist Church. Of all his honors and awards, he holds a pecial niche in his heart for this one: An inscribed gold watch, presented o him by the congregation in appreciation of his services to the church nd the world of music.

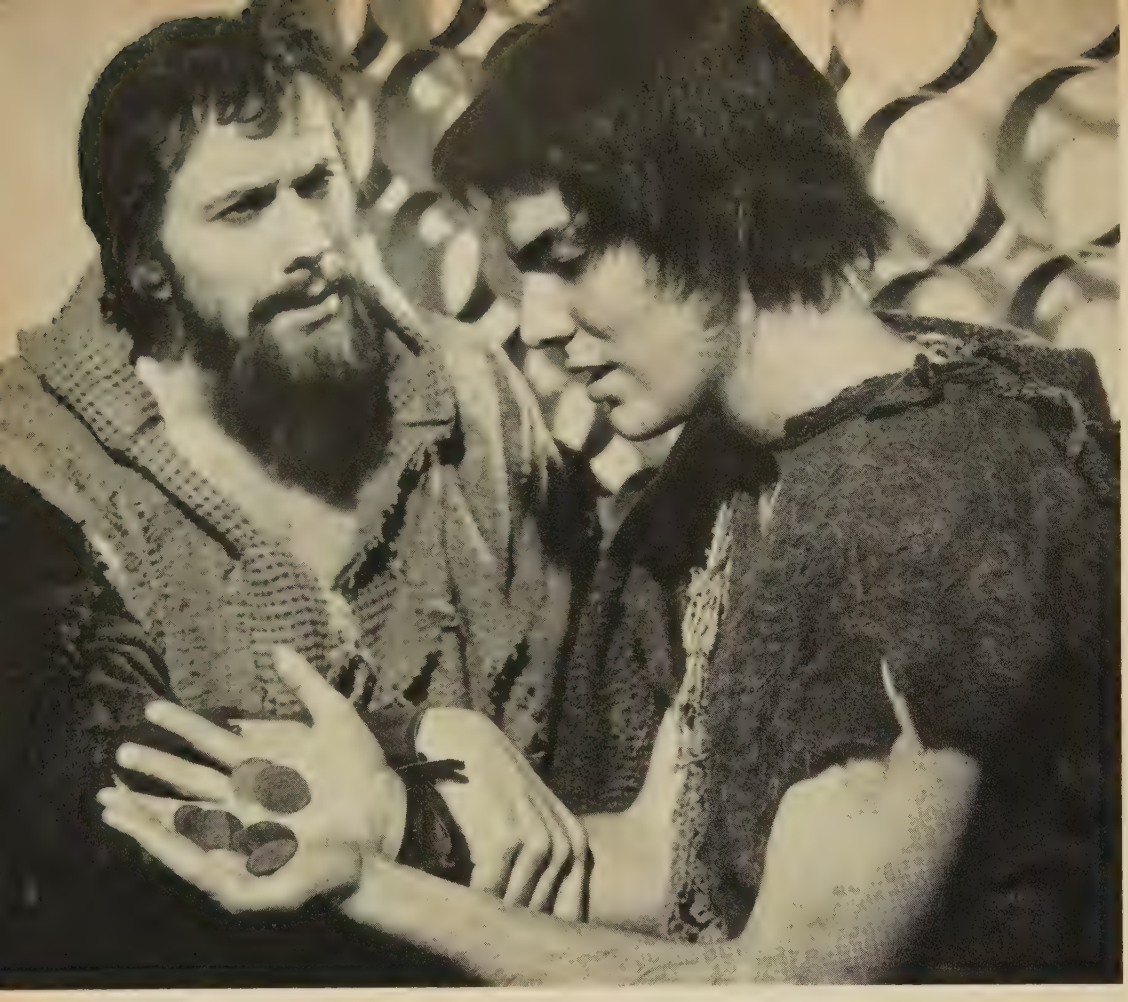
PROMISING PUPIL: Arthur Fennimore. To teacher, Rudolf Serkin, a bow.

ECOND CENTURY: W. E. Warnes, at 102, s rebaptized by Dr. C. W. Tompkins.

PASTORAL PATRIARCH. More than 100 years after his first baptism in a Methodist chapel in England, 102-year-old W. E. Warnes was rebaptized for a second century of consecration to the Lord. And his example may be followed by others among his 98-member family of 5 children, 16 grandchildren, 41 great-grandchildren, and 8 great-great-grandchildren, plus their husbands and wives. Long life seems to be a Warnes characteristic; there have been no deaths in the family for the past 68 years. Mr. Warnes and his wife, 93, now live in Friendship Haven, a Methodist home for retired people in Fort Dodge, Iowa. The day before his 102nd birthday there last April, Mr. Warnes gave the Good Friday address—"the finest we ever had," declared the home's director. But effective witnessing is characteristic of Mr. Warnes. As a railroad employee, his Christian character was such that no one ever swore in his office. Long an active church layman in Eagle Grove, Iowa, he also was a licensed local preacher for 50 years and taught a women's Bible class for 40. Still active as Iowa's oldest Mason, he's a favorite at parties. He plays "the bones"—beef bones tapped together as rhythmic accompaniment to music.

THRILLERS: For Mr. and Mrs. Gordon Gordon, a new plot.

HADES OF SHERLOCK. A long line of mysteries on the bookhelves at the home of Mr. and Mrs. Gordon Gordon of Sherman Oaks, Calif., carries one simple byline: "The Gordons." For Mr. and Mrs. Gordon—both onetime reporters and editors—collaborate on suspense tales which so far have sold over 4 million copies. Their day starts with a "board of directors meeting," where they plot chapters and discuss characters. They then go off to separate studies to write. Mrs. Gordon does the episodes in which women predominate; Mr. Gordon, those featuring men. Later they edit each other's copy—and they do it so expertly that some of their stories have been bought by Hollywood. Active Methodists, both are members of Sherman Oaks Methodist Church's Christian Social Relations Commission and Mr. Gordon is in charge of the church's publicity. How did they come to start out on a career as writers of mystery thrillers? Well, Mr. Gordon then was an agent of the Federal Bureau of Investigation—and his wife grew tired of his irregular hours.



MIDMONTH POWWOW

Biblical dramas such as this are no video novelty. The big question: How much do they accomplish?

Is Religion on TV a Flop?

IT IS! ***Says:*** **Paul Molloy**
TV and Radio Columnist, Chicago Sun-Times

THE TIME HAS COME to take a deep breath and wade into a problem which is approached with fear by those it concerns most: televised religion.

With few exceptions, religious programs are poorly produced, poorly promoted, and poorly presented. The people who make religion their life's work are neither trained nor equipped for the exacting demands of television, which frequently challenge the keenest minds in show business.

A religious film turned out for a Sunday night church-hall audience will be well received. Its audience has made the physical effort of leaving home to seek dramatized inspiration. The reception of such a project on TV is quite another thing, for religion, after all, is not a course in conduct but a way of life. The way these programs are bunched, back-to-back, amid the Sunday forenoon, one is led to think that religion is a once-weekly duty—like going to market. Whom do they reach?

Most people go to church Sunday morning, hence religion is in the ludicrous position of competing with itself on TV. Most of those who are not interested in religion are—let's face it—sleeping on Sunday morning. This leaves a pitiful minority. Except for religiously inclined shut-ins for whom such programs are likely a godsend, this minority is divided up into (1) those who think religion is for the birds, and we can forget about them, and (2) those who watch because they have nothing else to do.

Religion and television both have a tremendous influence on the lives of most of us. It would seem that somewhere along the line there could be a productive meeting of minds. The audience appeal of a Bishop Fulton J. Sheen, a Billy Graham, or Methodism's own Ralph W. Sockman or Charles R. Goff certainly should serve as some sort of cue.

As of now, religion on TV is slotted as a filler!

ROGRAMS PLANNED WITH CARE

Says: Ed Stanley

Vice President in Charge of Educational and Religious Programing, NBC

?AUL MOLLOY's advice to breathe deeply before ding into the problem of religious broadcasting is kind of sound counsel that should give pause to a cumspect angel. The problem is diffuse and there is re than one school of thought. Our network exience at NBC is concerned with only one aspect, of rse, and we could not claim to have any definitive wer. Still, now that I have left the company of angels, haps I should get my feet wet.

When we started *Frontiers of Faith* several years ago, thought was to reproduce a worship service. We did s for a while and the novelty of television probably tained us in our folly. When our breathing was norl again, we concluded that it did not make very good se for us to simulate a worship service best done in rches. Through long and widely diverse experimentan, sometimes harrowing, we have arrived at the consion that, save for a few special occasions, this is ctly what we should not be doing.

We hope that we send people to church as a result, but are not trying to produce a substitute for Sunday-rning sleepers. Each program now is planned with at care and concern, in close co-operation with the th groups, and seeks not only to enlarge and extend the ritual experience of every viewer, but also to stimulate se religious concerns which lie in the heart of every n. This is a tall order. We recognize, however, that great artistic and cultural traditions of mankind are nded in religious experience, and we believe that anyng we can do within this framework which adds to aesthetic experience of our viewers deepens also their erest in religion.

We do not forget that we are working in a mass dium. Yet this alone can never be the primary conideration of religious broadcasting. A religious group not, in our view, lower its standards to attract a larger re of the audience without courting disaster. Ideas ve to come first, but we do not short-sheet *Frontiers.* BC assigns to it creative production and technical peo- who are at other times responsible for some of the work's outstanding commercial programs.

We must remember that television reaches a general dience and programs must be designed to be useful the generality, not a closed-circuit within a particular nomination. This does not mean that the content must watered down or made innocuous, because if it is the gram is a failure in every respect.

There is a school of thought, which Mr. Molloy appears share. It holds that preaching is a suitable technique religious broadcasting on television. I am not conced this is so. Preaching was developed for the pulpit. The transfer to television—for a mass audience in total to be sure, but for a single viewer in essence—does not seem to me to have been successful so far. It deserves study; perhaps it will be one day.

The most heartening prospect for religious broadcasting seems to me to be the many seminars and workshops being developed. Broadcasters can supply professional production, but in the end we must depend on the religious community for concept and content. The greater the knowledge of the medium, the happier the results are likely to be.

CHURCH TV MONEY IS PEANUTS

Says: S. Franklin Mack

Executive Director, Broadcasting and Film Commission, National Council of the Churches of Christ

THERE ISN'T a major Protestant communion today that isn't lifting itself by its bootstraps, trying to find the right kind of religious programing for TV and radio. Take TRAFCO, the Methodist Television, Radio, and Film Commission; I doubt that as much creative effort, resourcefulness, and downright hard work has gone into anything else in The Methodist Church in the last decade as into the Methodist Television Ministry. Out of it came *The Way,* an outstanding experimental series for TV, put on the air by the National Council of Churches (and not allowed to be shown before 1 P.M. on Sundays). And currently there is *Talk Back,* a series which requires the local community to come up with a live local panel to meet the challenge of the 13-minute filmed portion. Worth mentioning also are the experiments being readied by National Council constituents in the area of children's TV programs.

Admittedly, the money the churches have put into religious programing so far is peanuts in comparison with the cost of any of the big shows on TV. But one thing the churches have learned is that "televised religion," as Mr. Molloy calls it, is indeed something to baffle the keenest minds.

To whom should the churches be speaking on TV? Those who are already convinced Christians? If so, to do what (i.e., that isn't being done already by other, more direct means)?

Suppose we become convinced that TV's greatest potential usefulness for religion is to reach the millions outside the churches, including those only nominally churched. How do you do this, and in what relationship to the churches in local communities? And how much church support can be counted on for programs designed to speak the language of the unchurched while not "sounding religious"?

After consulting with the National Council's Bureau

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols* (+) *and* (—) *provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

I Want to Live: Adult (+)

Based on accounts of the trial and execution of Barbara Graham, this film will attract the curiously sadistic who want to watch a woman in her death and others who want to see the sordid story of her vice-filled life. But this film is notable for its powerful attack on capital punishment. Susan Hayward is great as Barbara Graham—and the entire production matches her performance with a documentary realism.

Horse's Mouth: Adult (—)

A Joyce Cary novel is the basis of this Alec Guinness film, which delves into the strange, unreal world of artistic madness. Guinness, a blackmailer, thief, and generally improvident tramp, has an insatiable desire to cover all blank walls with intricate murals. He even spends days painting the wall of an abandoned church, only to bulldoze it to rubble 15 minutes after his masterpiece is finished. Another outstanding characterization by one of the best.

Last Hurrah: Adult (+)

Spencer Tracy is the long-time mayor of an aristocratic city controlled by a large Irish population. He keeps his power by cynical, paternalistic politics. But his opposition is not blameless. The ethical problems raised are at the root of our misgovernment today.

Big Country: Adult (—)

Taut, powerful, brutal Western. Two cattle barons fight for water rights owned by Jean Simmons. Gregory Peck, Eastern dude, who has come West to marry Carol Baker, daughter of one of the men, falls in love with Jean instead —and fights his way to victory.

Home Before Dark: Adult (+) Youth (+)

With one in 15 Americans mentally ill, this story of a woman's fight for her sanity is an outstanding contribution to publicizing the problem. Jean Simmons suspected her husband, Dan O'Herlihy, of having an affair with her stepsister, Rhonda Fleming, but rather than face this fact she escaped into violent delusions. A year in a mental institution has brought her back sufficiently to return home, where she finds her stepsister and stepmother still on hand and all her old suspicions even more justified by the increased affection of Dan for Rhonda.

Roots of Heaven: Adult (—)

From a novel by Romain Gary and a huge expedition to Africa, we get a strange mixture of realistic photography and fuzzy characterizations. Trevor Howard is trying to save the elephant from extinction. Since he gets no help from the authorities, he assembles a small band consisting of Eddie Albert, a free-lance photographer, Errol Flynn, an alcoholic British ex-officer, and Juliette Greco, a pathetic ex-prostitute, to defend the herd against the ivory hunters. Men are killed but no elephants—at least on the screen.

Mardi Gras: Adult (+) Youth (+) Children (+)

Pat Boone, Christine Carere, Tommy Sands, Sheree North, Richard Sargent, and Gary Crosby, plus the Virginia Military Institute cadets, make this a tuneful, easy-to-take film of young people in love. Without his knowledge, Pat's name is entered in a raffle, begun by Gary, for a date with the French movie star, Christine. He wins. At the New Orleans Mardi Gras he meets a masked girl, Christine, and without knowing who she is falls in love with her.

Party Girl: Adult (—)

Pulp-magazine crime describes this gangster melodrama. Robert Taylor is a lawyer for Lee J. Cobb, boss of underworld vice in Chicago 20 years ago. Cyd Charisse, chorus girl in a dive, picks up extra cash by attending backroom parties. At one of these she catches Robert's eye—and when she gets into serious trouble with a homicidal maniac in Cobb's mob, Robert sees how wrong he has been. He decides to go straight—and then his troubles start.

of Research and Survey, and with four top authorities in communications research, the Research Committee of NCC's Broadcasting and Film Commission found it necessary to ask the National Council's General Board to appoint a top-level commission to grapple with this problem. A 35-member Study Commission on the Role of Radio, Television, and Films in Religion was appointed.

Meanwhile, two major networks are co-operating with the National Council in live programing that has won awards and commendation from TV critics. They are *Look Up and Live* on CBS and *Frontiers of Faith* on NBC. Both are programed in a three-faith relationship, another important dimension that needs to be taken into consideration.

What constitutes optimum scheduling of religious programs ranks high among major problems. Our current objective is to demonstrate that we can consistently produce interesting programs worthy of a time when more sets are in use.

Perhaps the biggest job ahead of the American public—not just the churches—is to persuade broadcasting stations that it is to their advantage to be concerned about the "self-image" they project on the community. Those that are so concerned will certainly be less likely to let anybody put on audience-killing programs.

Program staffs, when properly approached, have been known to help build better religious programs. In this connection, I feel that it is high time stations were encouraged to take pride in being known for putting the good of the community alongside the basic necessity of making a profit.

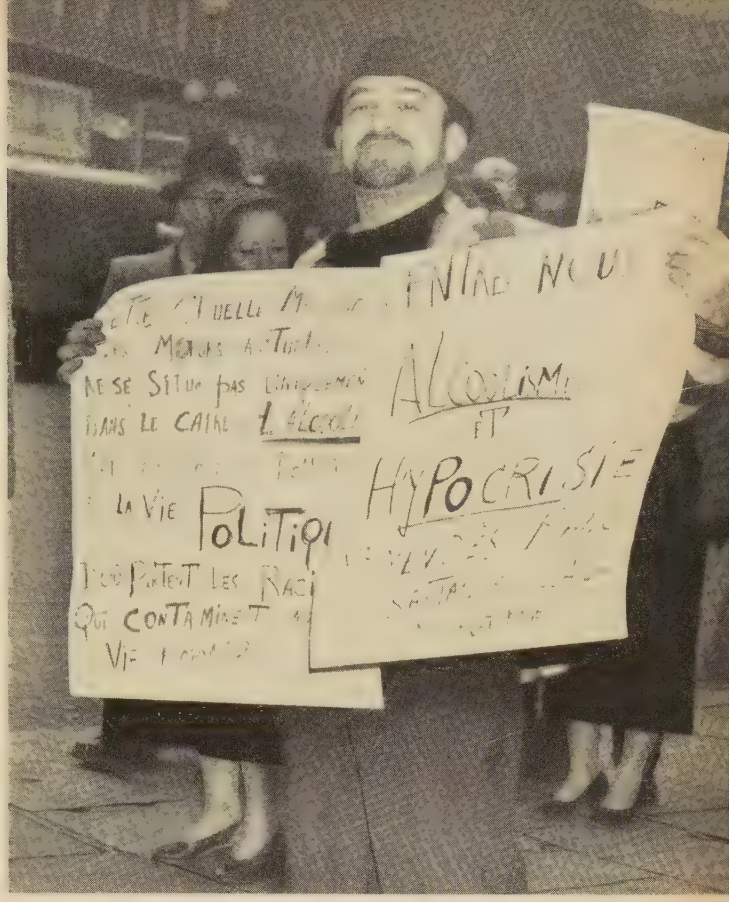
Certainly the Church must continue its search for communicative, credible, and provocative personalities. But I doubt that a single authoritative TV spokesman for Protestantism can be considered consistent with our Protestant heritage.

Anything that may be done in the way of top-quality religious broadcasting on Class A time will have little success by itself. It can't be expected to produce significant results until the churches locally recognize such broadcasting as the sowing of seed and are prepared to follow through with comparable programs of cultivation.

lcoholism is becoming

nother Headache for France

By ROUL TUNLEY



When then-Premier Mendes-France urged Frenchmen to drink milk instead of wine, this curbstone propagandist ridiculed the idea.

HE World Health Organization, w short years ago, reported that nce had Europe's biggest alcohol- problem. Some people were sur- ed; after all, wasn't drinking no e than a gracious French cus- ? Others, however, were shocked nong them a thoughtful, crusad- minority of Frenchmen. Im- diately they launched a fresh, in- sive antialcoholism campaign.

Iore recently, viewing France's rent troubles, I wondered about national burden of alcoholism. w successful had the campaign inst drinking been? What prob- s still remain to be overcome?

o find the answers, I spent several eks in France, interviewing doc- , educators, politicians, and ens of others. Most of them felt gress could be best described as: me, but not much!"

ehind their answer, moreover, it clear that France's struggle also tains a timely lesson for our na- and all others now facing that arently necessary evil of democ- y—the entrenched lobby. France's verful alcohol lobby stands ready toss a monkey wrench into any mpt to limit the nation's com- nption of alcoholic beverages. But opposition now must be directed a government which, stabilized a new constitution and a stronger sident, cannot fall so easily.

When it first became known that nce had what might be called national hang-over, people every- ere shook their heads in disbelief. w tourists ever had seen a French- n drunk. Everybody said the French people knew *how* to drink.

The fact is, those fighting the uphill battle against alcoholism in France have come to the conclusion that the out-and-out drunk is something of a blessing. At least his problem is on the table for all to see, and often something can be done.

In France, however, the problem is subtler and more serious. Frenchmen rarely drink to the point of passing out, or even staggering. Theirs is a hidden drunkenness—but they drink to excess all the same.

Starting from early childhood, youngsters are given wine to drink. Many babies have their morning soup laced with applejack. Bit by bit, they build up a tolerance to alcohol. As teen-agers, it is not unusual for them to drink as much as a quart of *vin ordinaire* (inexpensive table wine) a day. As adults, their intake is apt to be much more, often five or six liters a day, especially among the working class. The result is that by daily wine drinking, France now consumes the alcoholic equivalent of a fifth of whiskey every three days for each man, woman, and child.

Although the drinking habit is built up gradually over the years, and is not so noticeable or publicly offensive, the physical and financial toll is overwhelming. France has the highest incidence of liver trouble in the world and it has been estimated that 15 per cent of her males live in a perpetual state of "alcoholic impregnation." Alcoholism costs the French government an estimated $2.27 billion a year in hospital treatments, jail sentences, traffic accidents, and man-hours lost to work. This would build 500,000 new houses each year.

But why do Frenchmen drink so much? The obvious answer, often given, is frustration—over poor housing, wages that have not kept pace with rising costs, and bad working conditions. Statistics would seem to bear this out.

Nevertheless, this answer is inaccurate. Despite frustrating living conditions, the French manage to be among the least frustrated people on earth. Tranquilizing pills are rarely needed and nervous breakdowns are

almost nonexistent. Psychoanalysts are apt to have a thin time of it.

The real answer, most observers feel, is threefold:

1) French wines are the best in the world.

2) Alcoholic beverages, due to an unequal tax setup largely arranged by the alcohol lobby, are cheaper than soft drinks, fruit juices, or even milk.

3) Most important of all, the French are victims of the greatest wine-drinking propaganda in the world.

From birth, men and women are told that they are missing a lot if they don't drink. We all know the clichés: "A meal without wine is like a day without sunshine"; "A glass of wine aids the digestion"; and "A liter of wine provides as much energy as [this or that food]." Or, patriotically, "Wine is the source of France's wealth." Even tourists are urged to drink wine: "The water isn't safe."

None of these claims is true. Wine doesn't aid the digestion and it doesn't provide much food value. It certainly does not account for a large part of France's wealth (wine amounts to only about 6 per cent of the country's total recent exports). Drinking water in France is just as safe as in the U.S.

But how could the average Frenchman know these things? Until recently, there was little opportunity for anyone in France to hear anything but one side of the story—the wine merchant's. Now, however, thanks largely to a revitalized National Committee for Defense Against Alcoholism, many Frenchmen have been startled to learn that wine is not mankind's greatest boon. Some even have been surprised to find that wine contains alcohol—some 13 per cent, in fact—and that alcohol is a poison.

I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer.

—MARTIN LUTHER

The National Committee has been in existence for a number of years, but until recently it had made little progress. The basic reason was that its position was too extreme. Finally it received a thorough shake-up and became the spark plug of the anti-alcoholism campaign. Young, dynamic leaders took charge and strategy was overhauled to emphasize moderation, rather than prohibition. Members conceded that a glass or two of wine a day was all right for an adult as long as he drank no more. They also conceded that French wine was wonderful. It was abuse of that wine which was wrong.

Immediately, progress began to show. One of the most dramatic examples was the help provided by Pierre Mendes-France, then prime minister, who started a milk-drinking campaign and urged stricter regulation of French liquor traffic. However, he was so sucessful that he incurred the displeasure of the all-powerful liquor lobby. It is generally conceded that, although the premier's government supposedly fell because of the Algerian and other issues, the underlying reason was opposition by the alcohol bloc.

To understand how strong this bloc is politically, it is necessary to know how embracing the wine and liquor industry is. According to one estimate, one out of every five persons in France is engaged in the production, sale, or distribution of alcoholic beverages. Furthermore, vineyard owners and other producers of alcohol are powerful enough to wring a subsidy of some $5 billion from the government each year. So it is not surprising that the alcohol lobby can deliver a large bloc of votes to friendly politicians, or even threaten a government.

Despite such impressive opposition, the fight against alcoholism has managed to gather momentum. The National Committee can point to these evidences of progress:

1) A growing awareness among industrialists, insurance companies, and some labor unions that high consumption of alcoholic beverages is against their best interests.

2) A strong anti-wine drinking campaign is being waged in schools. Teachers are allowed to search lunch boxes of pupils under 14 to see that they carry no wine.

3) The Committee is successfully emphasizing sports, including sponsorship of an annual national competition which recently attracted 312,000 students, as a means of making participants aware of the effect alcohol has on one's reflexes.

4) A successful French version of Alcoholics Anonymous has been launched.

5) Milk bars are appearing in Paris and other large cities.

6) An increasing number of posters display such slogans as, "One can ruin his health by alcohol without ever being drunk."

7) A few large wine producers, perhaps seeing the handwriting on the wall, are starting to produce fruit juices. Consumption of fruit juices and soft drinks has risen to 500 million bottles—a new high.

Certainly it is safe to say that the antialcoholism drive has sown seeds of thought about wine where none existed before. Millions of Frenchmen, especially among the lower classes where the problem is most acute, no longer accept as gospel the alcohol group's contention that wine is a normal part of one's diet.

Even as an impartial observer, I was sure of one thing: the problem is getting wide publicity both in and out of France. It is being talked about where it was never talked about before—notably in parliament. A while back the minister of public health, speaking in the Chamber of Deputies, spoke out against the wine and liquor industry.

"There are many kinds of murderers," he said. "Those who kill a man in the street are in danger of the guillotine. The distillers escape this risk, but they have our contempt all the same, and will also have the punishment of God."

He was applauded for his words. But no one who heard him, least of all the Committee Against Alcoholism, is underestimating the strength of the relatively silent, but powerful liquor lobby. Most students of the problem feel that dramatic progress will come only when other big blocs—labor unions, insurance combines, big employers—are fully aroused to the danger and fight it.

Meanwhile, an alert Committee and its crusading supporters, working on a limited budget and against big odds, are doing their best to keep the matter before the public eye. It will not be their fault if France defaults to alcoholism by ignorance.

BOLIVIA—A Land of Decision

THIS MONTH a touch of green is coming to a bleak, treeless, 13,000-foot plateau called the *Altiplano*—one of the highest inhabited areas of the world. It is summer now in Bolivia, but for most of the year this is a bitter, wind-swept land where time stands still for more than a million Aymara Indians, descendants of the proud Incas.

The *Altiplano* stretches between two mighty arms of the towering Andes in western Bolivia. To the east the land falls away through fertile valleys into steaming rivers and fever-infested jungles. The Quechua Indians live in the valleys, and other small groups are dispersed in the jungles.

From the muggy heat of tropical lowlands to the cold, thin air of the highlands, decisions are being made which will influence the lives of Bolivians for years to come. This is

arket day on the Altiplano: *for the small boy a priceless bit of American "candy-on-a-stick".*

Hat styles may change from town to town, but shawls and ponchos are everywhere at this altitude

To a warmer clime the Andes tumble down through fertile valleys.

Wonder beast of the highlands: the hardy llama is a source of meat, milk, hides, and wool.

dian tin miner: out of peonage mes hope for a new life.

BOLIVIA (continued)

one of the four "Lands of Decision" brought into focus in 1956 by the Board of Missions of The Methodist Church. (The others: Korea, Sarawak in Borneo, and the Belgian Congo.) Here the Church is bringing spiritual, educational, agricultural, and technical forces to help Bolivians help themselves.

Not since the Spanish destroyed the Inca civilization four centuries ago has Bolivia offered such opportunities for Christian effort. Few countries in the world are changing as rapidly. And roots put down by Methodism over a period of 50 years place it in a strategic position to help Bolivia develop into a progressive, Christian land.

But problems are many, the future both perilous and promising. Child of conquest and greed, landlocked in the heart of South America, virtually without roads, it is a country long prostrated by poverty, illiteracy, and disease. Communism is a constant threat. More than once Bolivia has

Sailing along at 12,500 feet: for centuries the reed boats of Aymara fishermen have plied Lake Titicaca.

BOLIVIA (continued)

been compared to a "beggar sitting in a chair of gold," because it is rich enough in undeveloped mineral and agricultural resources to support an estimated population of 50 millions. Yet only about three and a half million persons live there today.

Until 1906, the Roman Catholic Church was the only church permitted in Bolivia. Protestantism was barred on the penalty of death. When a measure of religious freedom was granted, the first official Methodist missionary fought his way across the snowy Andean passes to work with the downtrodden and indifferent Aymaras on the *Altiplano*. Since then Methodism's American Institutes at La Paz and Cochabamba, Bolivia's two largest cities, have turned out thousands of pupils. Graduates are today's business, professional and political leaders—including the Bolivian president, Hernán Siles Zuazo.

From the beginning the main emphasis of the Methodist Church has been educational and social. In 1930, a hospital was started at La Paz under the direction of Dr. and Mrs. Frank Beck. Around 8,000 Bolivians are treated there every year. A score of primary and secondary schools have opened near Lake Titicaca, highest navigable body of water in the world.

But change comes slowly to the Aymara Indians. Many are addicted to the coca leaf which, when chewed with ash or lime, forms cocaine. The drug relieves hunger, from which many of the people suffer, and helps them endure both severe cold and fatigue in the thin air.

Efforts to settle the Indians on bet-

The Aymara are a taciturn, stoic people—but a mother's face softens as a nurse cares for her child at Methodist-sponsored Pfeiffer Memorial Hospital in La Paz, started in 1930.

Pupils in an elementary-grade section of Methodism's American Institute at La Paz, the largest and best equipped such school in Bolivia, stage a colorful folk dance for visitors. But hundreds who would enroll must be denied.

Bolivian boys play volleyball in front of the American Institute at Cochabamba, the country's second largest city. This school was founded in 1912.

This little red school bus picks up students throughout Cochabamba and the surrounding countryside and delivers them to the schoolhouse on the hill.

The Institute has around 155 neighborhood children from needy families in kindergarten and primary classes. For them both instruction and daily meals are free of charge.

Education will help these Aymara students find a proud birthright, lost somewhere in time.

A cold wind blows on the Altiplano *most of the time, but to the east in Trinidad it is warm and classes are held outdoors.*

The Japanese farmer is one of 500 immigrants from Okinawa. Our missionaries help them become better farmers.

BOLIVIA (continued)

ter land at lower elevations have not always proved successful. But one group recently did make the change with amazing results. The addicts stopped chewing the harmful leaf and gained weight on a better diet. Dispositions changed from sullen indifference to smiling co-operation.

When a revolution brought nationalization of the tin mines and agrarian reforms, the change was so sudden that the people were unprepared to take advantage of it. To help, the Church is putting added emphasis on its program of education and social welfare. At the same time it is recognizing the great spiritual needs of a people who are slowly emerging from primitiveness. Church membership has increased recently

On the Altiplano, *where little grows except potatoes and small grain, oxen pull a primitive wooden plow.*

BOLIVIA (continued)
from a scant 500 Methodists to more than 1,000.

Today, Methodist work is no longer limited to the *Altiplano*. Says Bishop Sante Uberto Barbieri of South America:

"Now is the time to go down to the plains, to the jungles, to the midst of new and throbbing communities, whose hope of salvation lies in the future, so that we may show them the way to victory over ignorance and chaos in which they are involved and all but lost."

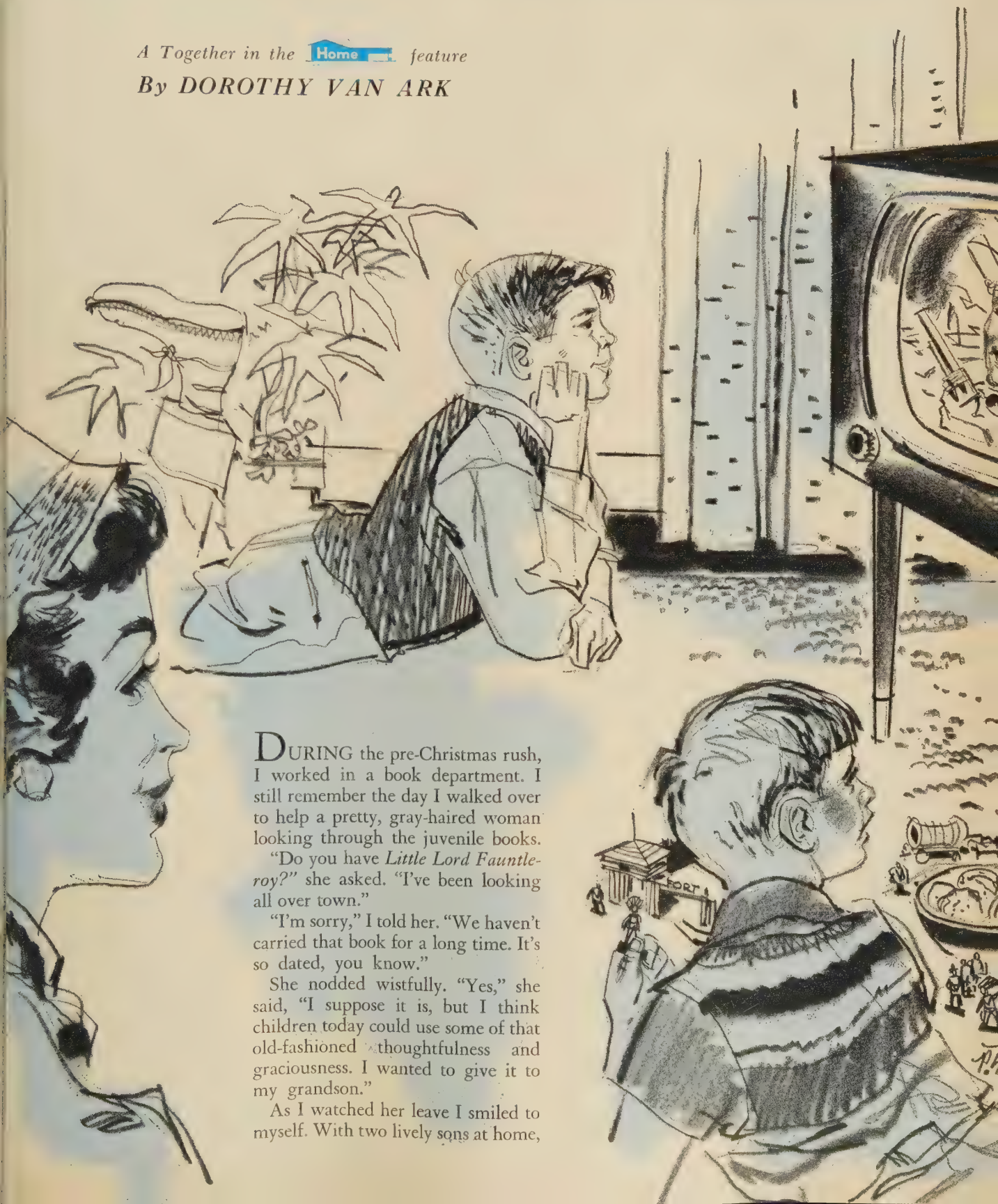
Symbol of progress: a Methodist missionary on the plateau shows a farmer how to use his new steel plow.

A modern mother rebels at casualness and adapts Little Lord Fauntleroy's manners for her boys.

'Just Lean on Me, Grandpa'

A Together in the Home *feature*

By DOROTHY VAN ARK



DURING the pre-Christmas rush, I worked in a book department. I still remember the day I walked over to help a pretty, gray-haired woman looking through the juvenile books.

"Do you have *Little Lord Fauntleroy?*" she asked. "I've been looking all over town."

"I'm sorry," I told her. "We haven't carried that book for a long time. It's so dated, you know."

She nodded wistfully. "Yes," she said, "I suppose it is, but I think children today could use some of that old-fashioned thoughtfulness and graciousness. I wanted to give it to my grandson."

As I watched her leave I smiled to myself. With two lively sons at home,

one six, the other eight, I knew there'd be no selling *Little Lord Fauntleroy* to the rough-and-tumble little boys of today. Even back when I was growing up, the book was considered a period piece. I remember laughing about the perfectly behaved little character who was famous for saying, "Just lean on me, Grandpa," and called his mother "Dearest."

THAT night when I got home, feet and head both aching, I certainly didn't feel much like "Dearest." And my two boys didn't even glance away from the TV as they tossed me a "Hi, Mom."

Looking at them sprawled carelessly on the floor, I suddenly felt that maybe that grandmother had something. My sons could certainly use some of the Little Lord Fauntleroy influence.

My campaign to get it across began next day. My aunt, who lives next door, is getting along in years and moves unsteadily. I don't like to make it obvious that I'm constantly holding her arm, but it occurred to me that my eight-year-old could do it—not just for her sake but because it was something he should do. I made it clear to him. "Whenever she's in the car and I stop, you're to get right out, open the door, and help her."

At first he followed my directions so energetically he nearly knocked her over. But since then, helping her has become a habit without any prompting from me. He does it gently, with a certain pride.

I never watch him steadying her as she slowly climbs her front steps without a catch in my throat. I guess it's because I don't see only the small boy; I also see the man he's to become—a man, I hope, who will have a special quality of consideration and tenderness that a woman can't explain but can never resist. There is something to that "just lean on me" picture that is terribly important in the training of a boy.

And what about calling me "Dearest"? I'll admit that'd be going too far. But there's an important point here, too. I found it out not long ago when we had friends visiting us. They had a handsome 14-year-old boy and in no time our daughter, then 13, developed a crush on him.

One day, though, a sudden rainstorm changed our plans to take the two of them to an amusement park. The boy turned on his mother in a fury.

"You said we'd go," he snapped. "You broke a promise. I think you're terrible. Just because of a little rain!"

His mother looked at me apologetically. "You know how explosive they are at this age," she said in a small voice. "A mother just has to take it."

After they had gone, my daughter mentioned the outburst only once. "You know, a boy who talks that way to his mother will yell at his wife," she said. "I'm sorry I heard him. I'll never feel the same about him again."

From then on, every time one of my boys has talked back to me I've remembered what she said. And each time I tell myself firmly, if I take this now, someday his wife may have to take it. So I put my hands on his shoulders, spin him around so he has to look at me, and tell him:

"You are not to talk to me that way. I am your mother, I am a woman, and you are to respect me!"

That isn't exactly calling me "Dearest," but it amounts to the same thing. And it's building a foundation for the relationship my son will someday have with his wife. Realizing that the success of his marriage and his whole future happiness can depend on the respect he has for his mother right now, I know that the grandmother in the book department was right! It *is* terribly important.

Once conscious of the Fauntleroy attitude, I found many little ways to encourage it. I was not working for manners—every mother is expected to teach her sons those—but the little extra courtesies that add up to "manner," a word and a concept that are fading from our generation.

Of course, this concept has to be translated into today's terms. Take the old-fashioned custom of a child's bowing or curtsying when meeting an adult. Ridiculous, of course, in this day and age. But I noticed that when my boys met grownups they were too casual, or they mumbled "how do you do?" while their eyes slid shyly away. So I made just one rule.

"Your first and last impressions on people are most important," I told them. "I don't care how brief it is, but when you greet an adult, or say good-by, you're to look straight at him."

It sounds like a superficial rule, and it is, but it is helping make the boys seem at ease until they grow up enough to be at ease. And I hope by that time it will also have helped them become sincerely gracious.

Project Little Lord Fauntleroy is not a one-woman campaign by any means. The boys are lucky in having a father from whom they can learn the spirit as well as the deed of graciousness.

For instance, my husband believes in sending flowers to ladies—even to ladies other than his wife—and this is something I encourage. He entertains groups of schoolteachers in many towns in the course of his business. And for a long time he has made it a practice to see that each one has a corsage to wear to these parties.

Just last week our daughter had her first small part in a real adult play at the community playhouse. It created quite a stir backstage when flowers arrived for her with a card signed by the three men in her life —"Daddy, Dexter, and Mark."

AND it's a result of mutual parental effort when one of our sons, following his dad's practice of complimenting a lady after she's made an effort to look particularly nice, says, "Golly, Mom, are you going out? You look nice!" For then I reply, "Golly, Son, thanks. I love to hear you say so!" This, I hope, will encourage him to keep on complimenting me, and his sister, and in the future, his girl.

If their father and I can succeed in making concern for others a natural part of our boys' personalities, I don't think we'll ever have to worry about divorces in their future. And they'll be helped equally in whatever businesses or professions they follow.

James Barrie summed it up. He was speaking of charm in a woman, but it applies just as much to "manner" in a man:

"If you have it, you don't need anything else. And if you don't have it, it doesn't much matter what else you have."

Teens Together

By RICHMOND BARBOUR

Teen-agers seek—and respect—Dr. Barbour's expert counseling.

Q *I'm a freshman in high school. My counselor has warned me ot to be a square. She says I should what the other kids do even though think they are wrong. Must I?—L.M.*

A No. Your counselor means well, but you must make your own cisions. Don't do anything which ems wrong to you.

Q *If a boy isn't an athlete he isn't anything. I've been dating a girl. ast night she stood me up and went t with a football player. I get good ades and I have brains. That athlete dumb. Why should he rate higher an I do?—A.G.*

A Probably it isn't fair, but in high school athletes usually outrate nathletes. Is there any sport in which u could excel? Or might you be cted to a student-body office? After aduation you'll find the really dumb thletes fade out of the scene. Among ults brains are more respected than awn.

Q *I'm a girl of 15. The boys I've dated have wanted to be too ysical. Does a girl have to be a restler to be popular?—V.C.*

A No. Try to be a good companion in other ways. Try to be attrac- e. You'll find boys who understand d respect you. Every school has popu- r girls who aren't "wrestlers."

Q *Teen-agers lack protection. I'm a boy of 15. Yesterday I went me with a girl, 14, after school. Her father met us, swore at us, and ordered me out of the house. He said she's too young to see any boy. What can we do?—R.H.*

A Do other nice girls of 14 in your neighborhood have boy friends? Could she persuade her father to talk with their parents? In some neighborhoods dates at 14 are approved, in others they aren't. Unless her father changes his opinion you should stay away.

Q *I cheated on a test last week. I feel awful. I can't sleep nights. Other kids cheat all the time and aren't bothered. Why should I have such a big, fat conscience? What can I do?—E.H.*

A Your conscience was formed when you were little. It won't change. In the long run, life will be kinder to you because of your conscience. You are much better off than the kids who cheat easily. Tell the teacher what happened. Take the punishment. You'll feel a lot better.

Q *I'm 16. Sometimes I go to see a girl who is married. She's 19. Her husband is an old man in his 30s. I've gone for rides with her. I'm afraid I love her. What shall I do?—L.C.*

A Don't see her again. Don't write. Don't phone. Instead, look for unattached girl friends your own age, or a bit younger.

Q *I'm 13, the oldest child in the family. I used to get along with others. Now I get mad too often and say things I shouldn't. I'm pretty unpleasant sometimes. How can I be a better girl?—C.C.*

A You are in early adolescence. Your body is changing rapidly and you are emotional. At this age nearly all youngsters get mad too easily. Try to control yourself. But don't feel too bad when you make mistakes. Talk your problems over with your mother and your school counselor. Things will improve.

Q *I'm 18. I went steady with a girl for four years. I love her. Suddenly she stopped going with me and was married. I can't get over the shock. What should I do?—N.C.*

A There is no quick way to get over such a blow. Be sure you keep busy. Don't stay home, brooding. Get a job to fill your spare hours or cultivate your hobbies. Start dating other nice girls, but try not to fall in love. Rebound love affairs often are disastrous. Ask your minister to counsel with you. Gradually your happiness will return.

Q *I'm 14 and almost grown up. My father will not let me get into a car with a boy. The boy I date is 16 and a good driver. So far I haven't argued about this. But my girl friends have no such rules. Should I stand up for my rights?—S.F.*

A It's good that you have not argued. Your parents still have the right to decide such things. You'll gain your point fastest by proving in other ways that you and your boy

The chief business of the CHURCH

By ROY L. SMITH

A MILD-MANNERED man who seldom asked for the floor rose at a meeting of the official board of the church.

"I have listened to the discussion with interest," he said, "and I understand how important our actions have been. But I have waited to hear something said about the chief business of the church. As I understand it, we are organized to bring people into personal contact with Jesus Christ and then into church membership.

"But our entire conversation has revolved around money, organization, precedents, routines, and the care of the building. Before we adjourn, I would like to ask whether there is any prospect of our spending an evening discussing the best ways to win people to Christ and our church?"

With that he sat down.

He did not have long to wait before another member rose.

"What has just been said makes me feel guilty," he said.

"I know that there are hundreds of people in desperate need of that which our church could give them. I also know that we have made almost no effort to reach them. We hold our services and we advertise that 'everybody is welcome.' But we have never taken ourselves seriously. Isn't it time that we did so?

"I move that we meet one week from tonight and spend the entire evening devising some plan by which we can get out among the people and make them feel our concern."

The suggested meeting was held, and there was no talk of money or deficits. Board members assigned themselves tasks and agreed upon procedures. Within a week they began to show results.

Organizing themselves into teams, they went into the community bearing their testimonies. During the day their wives visited from door to door seeking those upon whom calls might profitably be made.

Within six weeks, by spending one evening a week, members won 94 commitments. But aside from the enlistment of new members, the board members themselves achieved a sense of spiritual victory within their own lives. While offering others solid reasons for uniting with the church, they convinced themselves of its importance.

Purely as an aside, the winning of nearly 100 new members provided the congregation with sufficient additional support to take care of the deficit.

What would happen if the experience of this little church were duplicated in every Protestant congregation in the land?

friend are responsible. Ask your dad to talk with the fathers of your girl friends about their rules.

Q *I'm 14 and smoke. My girl says cigarettes make me seem like a 'juve.' She won't go out with me when I smell of smoke. Should I stop on her account?—A.H.*

A There are many good reasons for stopping. Her opinion is one of them. Do stop.

Q *Is my sister balmy? She's 14 and fell in love with her English teacher last month. He doesn't know she's alive. How long will this last? —B.F.*

A She isn't balmy. Nearly all girls have crushes on teachers at one time or another. Don't criticize or scold her. Ask your mother to talk with her. Let her unburden herself freely. Crushes usually are short-lived.

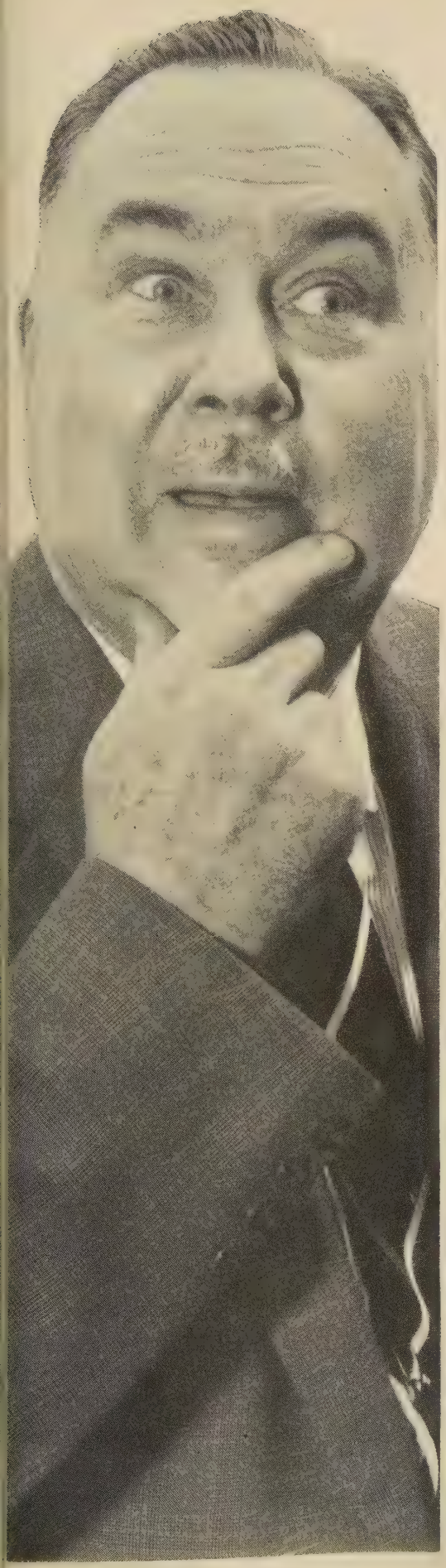
Q *I'm ashamed of my mother and it makes her angry. I'm a sophomore in college. She works to pay my way. I've seen how refined other girls' mothers are. It's not her fault that she's crude. Should she scold me for saying so?—J.C.*

A Yes, she should. She is making a sacrifice and you ought to appreciate it. Put yourself in her place. You'll see that you've been cruel. Apologize and try to be more gracious.

Q *I'm 16 and president of our MYF. I have gone out with several boys. They never ask for a second date. I tell them I don't believe in parking. Does a girl have to go in for that stuff to be popular?—P.O.*

A No. Look at the popular girls in your class who don't. You'll find there are several. They're good sports, friendly. Boys enjoy their company, without love-making. You can do as well.

PUZZLED TEENS *need only to write Dr. Barbour their problems and he will help them find the right path. Address him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill. Names and addresses are treated as confidential.*—EDS.



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Maybe you never believed it could happen. A coffee that steams up rich and dark, luxuriously aromatic in your cup . . . cheers you with such delicious, robust flavor you honestly can't tell it's 97% caffein free.

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Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

JANUARY 18

Whoever would be great among you must be your servant . . .—Mark 10:43

WHO IS there these days who applies for servants' jobs? Yet each of us is indebted beyond measure to countless people who have lived out this truth—relatives, teachers, preachers, scientists, tradesmen, writers, soldiers, officeholders, and multitudes unknown.

The remarkable thing is that people who live their lives as servants don't care whether they are great or not. They don't even think about it. All that matters is that they can be useful workmen approved of God.

If we recognize that fulfillment of our best natures comes when we are great as servants, and give up all ideas of manipulating and monopolizing people, inner life will flow serenely and be creative, adventuresome, beautiful, and sympathetic.

Have you noticed the five stories that comprise this 10th chapter of Mark? Jesus is very plain that in all family relationships successful living comes only when each is servant of the other.

He speaks of how husbands and wives should live together, plus the place of children among adults. Then runs up the rich young ruler volunteering to sign as a disciple. He went away sorrowful. Though he lived by the Ten Commandments, he could not catch the idea of living as a servant and using his abilities and possessions that way.

James and John and their mother missed the point when asking for the best seats on the platform right beside Jesus. Full expression of being a servant came when Jesus stopped along Jericho's roadside to bring light into the life of blind Bartimaeus.

As a congregation of individuals dedicated to such a way of conduct, the church has to be like this, too. "Whoever would build a great church among you must let it be a servant."

Prayer: Direct us, O Lord, that we may attain unto eternal life because we are servants of our fellow man through him who serves us, Jesus Christ our everlasting Lord. Amen.

—JAMES V. CLAYPOOL

JANUARY 25

For he taught them as one who had authority, and not as their scribes.—Matthew 7:29

JESUS had that quality which awakens interest, convinces the will, and motivates a response. While many teachers supported their words with references to other more widely known teachers, Jesus spoke with a note of finality. In the passage from which the theme for today is taken Jesus said, "You have heard that it was said . . . but I say to you."

The question arises in our minds, why did Jesus have such authority and how did he get it? To answer by pointing simply to his Sonship is to beg for an easy answer. We must go beyond simple answers and well-worn clichés. There are more intimate aspects of his authority which can be helpful to us.

First, Jesus' was the authority of close fellowship with God. The records that we have of his life indicate to us that a sense of the presence of the divine pervaded all his experiences. Whatever else the accounts of the Baptism, the Transfiguration, the Crucifixion, and the Resurrection may mean (and they mean much more), they indicate an intimate relationship between the Father and the Son. He could speak with authority because he lived close to God.

Second, Jesus' was the authority of a sensitive life. Scholars have indicated to us that Jesus did not teach anything radically new; he simply filled vital truths with new meaning by being se sitive to the wants, needs, wish and interests of people. His w a sensitive soul who observed t birds of the air, the lilies of t field, the lost sheep, the distraug woman who lost a coin, the hea stricken father who almost lost son, and countless others. A though it is difficult to be cons ered an authority and not be a thoritarian, Jesus seems to ha mastered the delicate art by bei sensitive.

Finally, Jesus' was the auth ity of complete dedication. A authority is one who masters h subject. He is committed to Jesus was so committed, so d voted, so completely given to h task that he gave even his li No wonder he was regarded "one who had authority."

Prayer: Our Father, in this ti when the world so needs the a thority of thy rule, give us t power to tell of Jesus, wherev we are, in the hope that all m may find authority in him. Ame

—J. RALPH JO

FEBRUARY 1

He said to them, "Then ren to Caesar the things that Caesar's, and to God the thi that are God's."—Luke 20

IN A Mother's Day cont conducted by a newspap the winning slogan was that o boy who wrote: "My mother kee on speaking terms with God a on spanking terms with me." W find hidden in this boy's hum ous quip an approach to many life's dilemmas when we wond about our relationship to God the midst of life's issues.

Jesus was presented with o of these perplexing issues wh the chief priests tried to trick h into treason. "Is it lawful for to give tribute to Caesar, or no Jesus, perceiving their craftine responded, "Show me a co Whose likeness and inscripti

James V. Claypo
New Bedford, M

s it?" They said, "Caesar's." said to them, "Then render to esar the things that are Cae-'s and to God the things that e God's."

Jesus did not fall for the fallacy the false alternative. He recog-ed that the state has certain ims upon its citizenry. Jesus l not leave the issue there, but ickly acknowledged that we ve duties and debts we owe to d. It was his concern that we t God and his Kingdom first. Many a conflict which exists to-y stems from this fallacy of the se alternative. There are those o persist in thinking that all life's issues are either black white, an either-or proposition; example, those who advocate e individual gospel at the ex-nse of the social gospel and vice rsa, when in reality it is "both d." It is possible to be on eaking terms with God while aling with life's issues. Jesus k this attitude toward the lims of the state upon its citi-hs. They can be met without rrendering ultimate loyalty to d. Our first loyalty is to God d this should not only make citizens of his Kingdom, but o loyal servants in fulfilling e requirements made upon us the world in which we live.

ayer: Eternal God, we thank e that thou hast set thy seal on our inmost being, calling to be heirs of thine eternal ngdom. We pray thy spirit to ide us that we may be in this rld but not of it. Direct us, O d, that we may not only be izens of thy Kingdom, but also al servants of thine as citizens our nation. Amen.

—Carroll H. Sprague

BRUARY 8

For the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.—I Samuel 16:7

WE HAVE two boys, nine and eleven. We try to keep in touch with their experiences at school and play, and to know their friends. One day Mother was talking with John about school:

"With whom do you play at recess, John?"

"Oh, with Billy, Tommy, Richard, and some other kids." Mother had met Billy and Richard. We know their parents and the boys have visited at our house.

"Tommy? Who's Tommy?"

"Oh, I don't know his last name. He lives over behind Billy's house. He's in my room and he's a real nice guy."

A few days later, on a special Parents' Day, Mother visited John's room at school. Looking across the room, John whispered, "There's Tommy, Mother, right over there by the window."

"Do you mean the boy in the red shirt?"

"No, Mother. The one with the little bandage on his head. That's Tommy." Tommy is the only Negro in his room at school—and John identified him by a bandage on his head.

Prayer: Our Father, and the Father of all men, teach us with the simplicity of childhood to look not on the outward features of men, but on the heart, that our judgment may be like unto thy judgment. Amen.

—John L. Carpenter

FEBRUARY 15

To love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all burnt offerings and sacrifices.
—Mark 12:33

IT IS NOT so easy to love God —not in ways outlined by Jesus to this scribe. Love like this requires all our heart and soul and mind and strength. It does not ask a little bit of us, but all.

This is certainly not an affair only of feeling. When our Father's world lets loose its destructive forces against our treasured things; when evil events strike so meaninglessly, it is then we may feel no love. When John Wesley "went unwillingly" to a meeting led by a layman, he felt no great love for God. But there his heart was "strangely warmed" and love filled and changed his life. The travelers on the Emmaus Road felt despair, not love. Then the Risen Lord visited with them and their hearts burned with love. So the best of us do not at all times feel love toward God. Yet we may and should have some times when God's love fills our cup of life to overflowing.

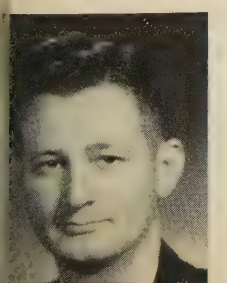
But we should not depend only on feeling. We are also to love God with mind and strength. We are to "inquire in his temple." We are to respond to his perfect love with a love that is daily clarified with our care-full thinking. George Washington Carver prayerfully asked God what he had hidden in the peanut. God so much as said: "I gave you brains. Use them!" Carver did and released the hidden splendor of hundreds of things. With such reverent thinking-through we are to love God.

Only with such an all-out love of God do we come to love neighbors next door and across the whole world in a helpful, Christlike way. Such love is what the world and God are waiting for.

Prayer: God, we know we must love thee with all our being if we are ever to love others as we love ourselves. So we come to dedicate anew our whole being to love with heart, soul, mind, and strength. Use this more thorough dedication for creating thy kingdom of love amid the failing kingdoms of earth. We pray in the name of Jesus who "for their sakes" dedicated himself. Amen.

—Arthur B. Mercer

J. Ralph Jolly
Birmingham, Ala.



Carroll H. Sprague
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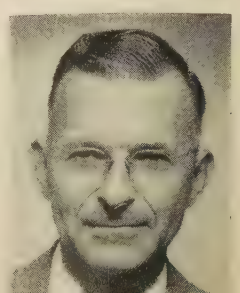
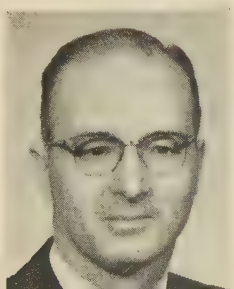


John L. Carpenter
Santa Fe, N.M.



Arthur B. Mercer
Morris, Ill.

Barnabas takes

Looks at New Books

It's war for these tuskers—but only in fun! From Animals in India

AT A COUNTY FAIR in India, in the spring of 1955, world-renowned animal photographer **Ylla** was taking pictures of a bullock-cart race from the hood of a jeep. The jeep hit something; the photographer was thrown to the ground, fatally injured.

From the diary she had been keeping and the photographs she had taken, Harper has compiled *Animals in India* (Harper, $10), an exciting work of art and a memorial to the young Hungarian woman whose animal photographs have given delight to millions.

The love she felt for all animals is expressed in an entry she made after an elephant hunt. She wrote, "I do not understand that need in man to affirm himself heroically by killing. It seems to me that only a creative effort can give one a true sense of fulfillment. Photography fills me with a satisfaction no dead animal could possibly give."

We Americans are still a little bewildered by the mantle of world leadership that fell on our somewhat unwilling shoulders at the close of World War II. Our need to know the historical background of the fast-changing world situation is being brought home to us in many ways, in large part by people from all lands who come to our country to see and to study. You may ignore the need to know about a man's country and culture if he's thousands of miles away, but if he's sitting in the same room with you he can make you acutely aware of your ignorance.

That's why publication of the *History of the Modern World,* under way at the University of Michigan Press, is one of the most important publishing ventures of our time. This massive series, which will extend to 15 volumes, will provide a complete, authoritative modern world history for the general reader for the first time in more than half a century.

Co-editors are Pulitzer Prize winning historian **Allan Nevins,** who conceived the idea 10 years ago, and **Howard Ehrmann,** chairman of the University of Michigan's Department of History. Authors of individual volumes are men distinguished in their fields who have proved their ability to present the past with color, clarity, and drama.

The first four volumes now have been issued as a boxed set under the title *Countries of Decision* (Univ. of Michigan Press, $24.95 plus $1 mailing charge to Founding Members, $35 regular price). They are *Russia and the Soviet Union,* by **Warren B. Walsh,** chairman of the Board of Russian Studies at Methodist-related Syracuse University; *The Far East,* by **Nathaniel Peffer,** international relations professor, Columbia University; *The Near East,* by **William Yale,** professor at Methodist-related Boston University, and *Latin America,* by **J. Fred Rippy,** professor of history at the University of Chicago.

I asked one of our staff members with theological training what he thought o **J. B. Phillips'** translation of *The Ne Testament in Modern English* (Mac millan, $6). He said he thinks it has great deal to recommend it.

Phillips became a Bible translator i World War II when he began readin the letters of St. Paul to a youth grou in The Church of the Good Shepher London, where he was vicar. The youn people obviously weren't getting the fu meaning from the biblical languag and Phillips began putting the lette into words they could understand mor readily. The response was immediat and 10 years ago *Letters to Youn Churches* became a book.

In three subsequent volumes, Phi lips has completed his translation of th New Testament, and now they ar being published together. The Phillip translation is swift-moving, idiomati definitely of the 20th Century. How ever, it retains the special qualities tha mark the different Gospels, and would never bring the charge upon i self that it is Phillips' commentary o the New Testament.

As a partner to your Bible, it ma well give you a vivid new perspecti on Christianity.

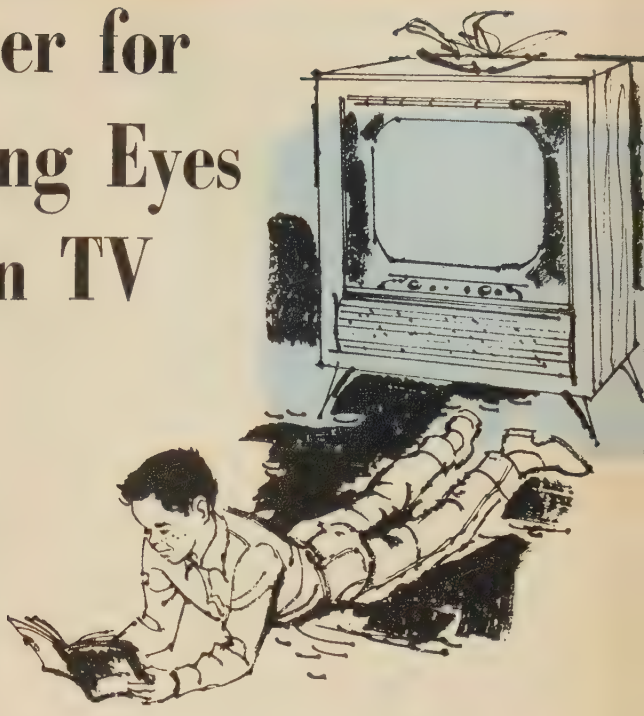
"Distant lands or professional equi ment are not what a naturalist nee most of all. What he needs is a bum of curiosity and a seeing eye—th kind of vision is worth more than a the tools in the world and it is wh I should like to give my children, alon

h the habit of wondering," says **arlotte Orr Gantz** in *Discovering ture* (Charles Scribners, $3.95).
Her twin sons, who live with her l her husband on a farm in Bucks unty, Pennsylvania, should find this y to come by if they are like their ther. She writes with imagery and he knowledge about birds and butter-s, sea shells and land snails, flowers l ferns.
Discovering Nature is illustrated by arles Hargens, who painted Francis bury's arrival at a Pennsylvania vil-e for page one of our August issue.

The Robert Paul Smith household st be a lively one. Mr. Smith is the hor of two of the funniest books of last few years—*"Where Did You ?" "Out." "What Did You Do?" othing"* [Barnabas, May, 1957, page and *How to Do Nothing With No-ly All Alone by Yourself*. Mrs. Smith **Elinor Goulding Smith,** whose st contribution to hilarity is *Con-ions of Mrs. Smith* (Harcourt, Brace, 95). Their two sons haven't yet ered the field of letters, but then y are still under school age.
The whole family, however, figures the "confessions" of the lady of the se, who shares with her readers secret of how she acquired her lack poise, admits defeat against a rising e of antiques and books brought ne by her husband, and reveals her-as a "rug addict."
Mrs. Barnabas says any woman who a less-than-perfect figure, children o are at the jam-spilling age, and usband who brings home more books n the shelves will hold (here she ked straight at me) will find a ndred spirit in Mrs. Smith—and nty of air-clearing laughter in her kless recollections.

f the current rate of increase con-ues, 1965 will see at least 1 million ngsters hailed into court as juve-e delinquents. Consequently, two w books that discuss what the urch, the community, and individuals n do to help stem this terrible tide serve serious study.
Understanding and Preventing Juve-e Delinquency (Abingdon, cloth 75, paper $1.25) has been written by **askell M. Miller** under the direction the General Board of Social and onomic Relations of The Methodist urch. It provides a wealth of prac-al information, with projects and estions for discussion groups at the d of each chapter. The head of the partment of Social Ethics at Wesley eological Seminary, Dr. Miller has en an active member of numerous

Better for Young Eyes Than TV



Top writers of adult fiction and nonfiction are also writing for boys and girls these days, and the results should give television some real competition. Here are some samples.

Remember the Alamo! (*Random House, $1.95*) by two-time Pulitzer Prize winner ***Robert Penn Warren.*** This is the dramatic, action-packed story of how Texas won her independence from Mexico.

Sailing the Seven Seas (*Houghton Mifflin, $1.95*) by distinguished novelist and playwright ***Mary Ellen Chase.*** A fresh and salty book about seagoing New England families and the clipper ships, packets, and East Indiamen on which they sailed.

The Marquis de Lafayette: Bright Sword for Freedom (*Random House, $1.95*) by award-winning newspaper editor and author ***Hodding Carter.*** The inspiring story of the young French nobleman who defied his king to fight for man's freedom on two continents.

Gold in California (*Houghton Mifflin, $1.95*) by ***Paul I. Wellman,*** whose historical novels include the best-selling **Jubal Troop.** The vivid story of how California was transformed from a sleepy Spanish province into a vast mining camp—then into statehood.

Young Thomas Edison (*Houghton Mifflin, $1.95*), a warm, lively, authentic biography of America's greatest inventor by ***Sterling North,*** author of more than 20 books for adults and young people.

The Story of the Texas Rangers (*Grosset & Dunlap, $2.95*) by ***Walter Prescott Webb,*** historian and author of books on the Southwest. An exciting account of the men who brought law to Texas.

The American Revolution (*Random House, $1.95*) by ***Bruce Bliven, Jr.,*** author of three books and many magazine articles. The stirring story of the quarter of a century that changed 13 English colonies into a new nation, the United States of America.

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child-welfare and family councils and conducted a firsthand study of boys' gangs in Dallas.

In *How the Church Can Help Where Delinquency Begins* (John Knox, $3) **Guy L. Roberts** points out that the church is in a unique position to "play the most vital role of any agency in the enlargement and enrichment of family life, and thus in the prevention of delinquency."

Dr. Roberts discusses methods that are available to the church and traces steps that have already been taken. Now pastor of the First Methodist Church, Clarkston, Wash., he gained knowledge of the causes of delinquency as a minister in Pittsburgh, Pa., where he worked with the social-welfare program of the Council of Churches and the domestic and juvenile courts.

William Howard Taft was president when young **James F. Byrnes** arrived in Washington as junior congressman from South Carolina. Harry Truman was president when veteran public servant Byrnes resigned as secretary of state. In between lay nearly 50 years in which the South Carolinian had held a greater variety of high offices than any American since the days of Jefferson—as a member of both Houses of Congress, a justice of the Supreme Court, master co-ordinator in the executive branch of the government dur- World War II, and secretary of state.

All in One Lifetime (Harper, $5) is Byrnes' own account of these years, plus the four years after his "retirement" when he served as governor of his state. It is an important contribution to the history of our time.

Remember the spring of 1940? Remember the astonishment—and despair—as Hitler's crack legions swept through one country after another? It took less than three months for the *Wehrmacht* to overrun Norway, Denmark, and the Low Countries, to bring France to her knees, and to sweep the last British troops off the continent at Dunkerque. To the allied world, the shades of night seemed to be closing in on all sides; Nazi Germany's war machine was too fast, too efficient to be stopped.

Now we have a glimpse at how all this looked from the inside. **Teleford Taylor's** *The March of Conquest* (Simon and Schuster, $7.50) gives us a close-up of German operations from the point of view of Berlin and the field commanders. Based on official German records, it is an absorbing story—and shows that, concealed from allied eyes, a king-size volcano made up of hesitation, disputes, and jealousies was erupting among the top Nazi leaders and their generals. A book worth reading—but be prepared for more technical data than a layman normally can absorb.

Stewart Holbrook is a West Coast author with a secure reputation. But fate's quirks are so unpredictable that many readers will feel most indebted to him for discovering and putting between hard covers the paintings of an eccentric whose name is the title of the book, *Mr. Otis* (Macmillan, $3.95).

"I was with Custer." From Mr. Otis.

Mr. Otis seems to have been a sort of skid-row character able to catch humor and social insight in lean lines and flat colors. One critic, a woman, told him, "You can't paint any better than Picasso."

Maybe this art should be classified as cartoons. I am not sure. But I do know that the adults who saunter by the reading table in the Barnabas home and pick up this book then sit and chuckle.

For swift-paced reading, you couldn't find a more absorbing book than *Daughter of the Gold Rush* by **Klondy Nelson** with **Corey Ford** (Random House, $3.50). This true story of the Alaska gold rush as seen by a girl growing into a woman is timely in view of Alaska's admission to statehood, and particularly interesting to Methodists in view of Methodism's historic role in Alaska. [See *Methodism's Stake in the Newest State,* January, page 35.]

Klondy's father was a prospector, whose compulsive search for gold transcended everything else in his life, even his family. Klondy grew up in the boom town of Nome, a tough, raucous, violent town where prospectors, gamblers, claim jumpers, and prostitutes rubbed elbows with explorers and promoters. Klondy knew them all.

When she left Alaska to study music in Seattle, she said she'd never go back. But she hadn't met Frank Dufresne. His job was wildlife reconnaissance in Alaska and points north, and when she married him she found herself on her way right back to Alaska again.

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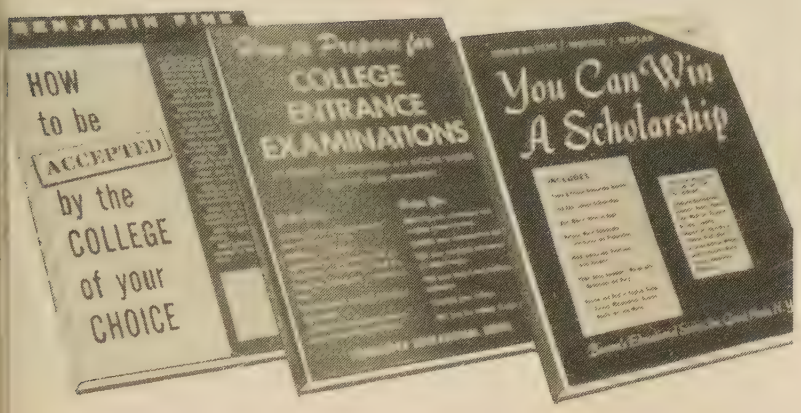

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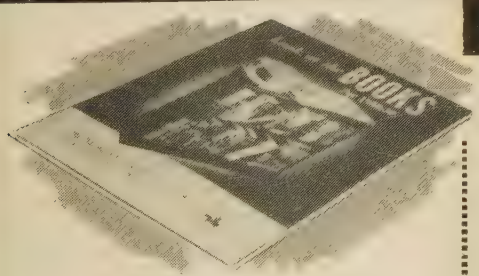

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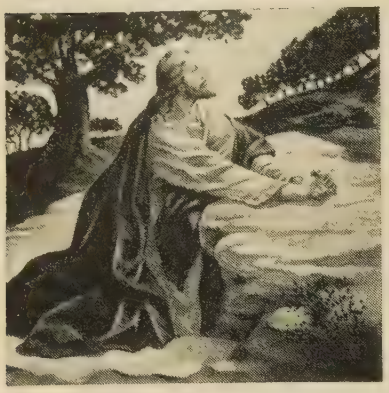

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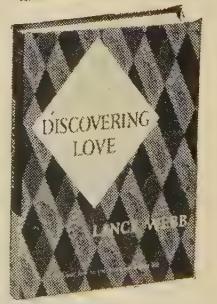

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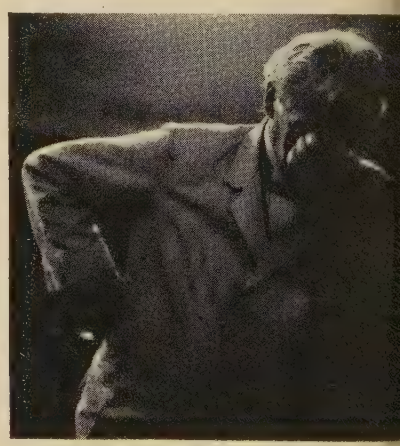
Publisher of THE INTERPRETER'S BIBLE

Corey Ford met the Dufresnes years ago and decided then and the he would someday help Klondy down her life story. He's the ide writer to do it.

Pogo and his animal friends in t Okefenokee Swamp are among t funniest, warmest characters ever climb out of a cartoonist's ink bott *G. O. Fizzickle Pogo* (Simon a Schuster, $1) is the 14th book to compiled from **Walt Kelly's** popu newspaper cartoon strip. If you're loo ing for chuckles you'll find them he as the heroes of the swamp plan launch a moon rocket manned by flea, form an organization of heroes protect the moon from other hero or begin digging a canal through t Okefenokee to replace the troub plagued Suez.

"What this world needs," says Pog friend the Mouse after long delibe tion, "is a whole new set of proble —anybody can mooze around wi them old worn-out set-ups." Maybe h right.

"We have the choice of two risk the one lies in continuing the aton arms race, with its danger of an u avoidable atomic war in the near f ture; the other in the renunciation nuclear weapons, in the hope that



Albert Schweitzer: Sounds a warni

tions and people will manage to l in peace. The first holds no hope a prosperous future; the second do We must risk the second."

So believes one of the world's m notable citizens, **Albert Schweitz** [you may remember *My Visit W Albert Schweitzer,* July, 1957, page 3 Convinced that nations will not come a workable agreement to end nucl tests without the insistence of wo opinion, Dr. Schweitzer made th appeals to the people of the world broadcasts from Oslo last April. N these appeals are in book form *Peace or Atomic War?* (Henry H $1.50).

—Barna

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA
THE METHODIST CHURCH

:TOR ZHIVAGO, by Boris Pasternak *itheon, $5).*

his book has become a real block-
er on the literary scene and a best
r around the world. You have
reading about it in the daily
ers and it has now become one
the weapons in the cold war.
iernak wrote it at a time when
sia seemed to be easing off on its
orship, though he had it published
ide the country. Russia tried to
it stopped, but in vain. Now, to
ax the whole affair, the author
been given the Nobel prize for
work and Russia is very much
t. The stooges have turned the
guns loose on the author. I find
ard to understand why the Com-
hists have announced to the whole
d that if anyone thought there
freedom of expression within
sia, he had better change his mind
nce. Why all this fuss?

he answer is that the book deals
the Bolshevik Revolution and
as its hero a man who did not
ve in it. He thought that the
ry of the revolution meant defeat
the dignity and freedom of man.
en you consider who the author
and where he comes from, this
most amazing testimony for it
t mean that there were and are
y Russians who feel the same way
o in their hearts. It is perhaps even
e serious than the Hungarian
olution for it indicates that the
sian intellectuals were not always
vinced by the propaganda either.
am about to say something which
not hurt the book and will prob-

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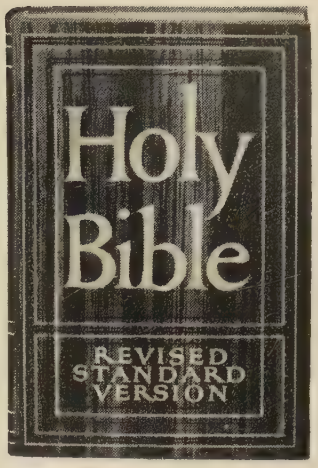

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118 O give thanks to the LORD, for he is good; his steadfast love endures for ever!
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Young Cole Camp, Missouri, cook wins awards for second year

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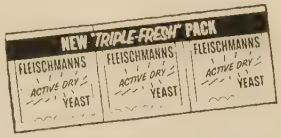

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ably reflect my own limited power of appreciation. I did not find the book very interesting. Like the great Russian novels, it has all kinds of characters and to me none of them really became real in the sense that other great novels bring people to life. I think the book could stand a good deal of condensation, elimination, and organization. It was one of the easiest novels to lay down that I have read in recent days. This, however, is a minority report. We should all rejoice that the book was written. Better read it or you'll be left speechless when friends discuss modern books.

LOLITA, by Vladimir Nabokov *(Putnam, $5).*

If you have ever read Havelock Ellis, you will know what to expect here, for this is nothing more or less than the case study of a man who suffered from a sexual perversion. I mention it here because you have heard so much nonsense written about it. A man who prefers a twelve-year-old child as a companion rather than a mature person is one who is sick, sick, sick. It will be interesting to see what Hollywood is going to do with it. My guess is that they will either make the 12-year-old look as if she were 20 or else it will be a sweet story about the travels of a man and his stepdaughter. Actually, except for one brief scene, the book is not nearly so immoral or indecent as other novels which have been widely read and passed the censors. Nabokov can write and if a fellow has to deal with this theme, he has done it with about as good taste as any man can muster. I kept wondering why a man would write on this theme when there are so many other possibilities. If he is trying to justify this kind of situation, he might just as well write a novel in favor of blood poisoning. In that case he would be dealing only with a disease that needs to be healed.

DEPART THIS LIFE by E. X. Ferrars *and* ALL MEN ARE MURDERERS, by Lee Black *(Doubleday, $2.95 each).*

I thought the mark of Crime Club on a mystery meant that it had some virtue. But apparently that is not always the case because I thought *All Men Are Murderers* was extremely poor and *Depart This Life* was only fair. I could go more into detail on these two books, but I do not want to offend the publishers for fear they may not send me any more mysteries. Believe me, I am not opposed to them as such, and when I find a good one I tell all my friends about it. Try me again, Crime Club, with something I can really get enthusiastic about. Until then, brethren, my suggestion is that you watch Perry Mason on TV.

Dr. Nall Answers Questions About

Your Faith and Your Church

What can I think of the Trinity?

You can think of it as a blessed rt of our faith, even though non-hristians have sometimes accused hristians of believing in three Gods ther than one. Our Methodist rticles of Religion put it well when ey mention "three persons, of one bstance, power, and eternity."

The Father, Son, and Holy Spirit e not three distinct and separate rsons (to hear some people talk u would think that members of e Trinity were in competition ith each other!) with distinct aracteristics and tasks, but one upreme Being, indivisible in ex-ence and in action.

God always acts as a unity—a iunity, if you will. He never deals ith us as Father alone, or Son, or Holy Spirit, but all together in harmony and mutuality. He is both transcendent and immanent and not (as some non-Christian theologians claim) transcendent in the Father, immanent in the Holy Spirit, and somewhere in-between in the Son.

The doctrine of the Trinity is a later clarification of our Christian thought, not spelled out in the Bible. Augustine had it: the Trinity is one who loves, that which is loved, and love itself. Calvin attributed to the Father the principle of action, to the Son wisdom and counsel, to the Holy Spirit power of action.

Others have had other ideas. The Trinity is an effort to understand the many-sided nature of God which, of course, is beyond understanding.

Can I believe in miracles?

You'd better; they are about you ll the time. But there is something fferent about the miracles Jesus d. The difference is not in the chnique but in the purpose.

Note first, however, the number miracles. Mark devotes nearly a ird of his Gospel (209 of 661 rses) to miracles. The four ospels record 35 performed by sus and there are clear indications at he did many more (Matthew 16). We are continually getting e good news that he healed "all anner of diseases and sickness." ealing people, even miraculously, as natural with him.

Jesus never did a miracle to save mself. In a calloused and brutal me, his miracles were deeds of ty and mercy, usually dependent r their effectiveness on the faith of those helped. We may be sure that any miracles lacking these qualities have been imperfectly or incompletely reported to us. If "out of character," they are suspect.

Jesus did not hesitate to speak of his miraculous powers (Matthew 11:5, for example). In a time that looked for "signs," he gave them, but they were always signs of something important—not his power, but his mission. And he never denied the fact that he himself was the best sign, the greatest miracle.

So it is foolish to found one's faith on the possibility of the miracles. Rather we ought to found it on Jesus himself—his teachings about love and justice, his purity and loyalty, his courage that took him to the cross to reveal the miraculous wonder of God's grace.

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Fliffo Remembers

Together with the SMALL FRY, by DALTON A. DOWDY

THE COLD north wind brought snow and sleet as it whistled angrily past the tree in which Fliffo Squirrel made his home. Fliffo shivered, drew himself into a tiny ball, wrapped his long, bushy tail around him, and buried himself deeply into the bed of leaves. After that he slept soundly.

It was past breakfast time when Fliffo awoke and he was hungry. He searched for food, but the snow had covered all the nuts. There was nothing to eat anywhere. Fliffo painfully remembered how the other squirrels had chattered at him when the trees started changing colors last autumn. They had worked hard each day, gathering and storing food. But Fliffo had spent most of his time at play. He did not know about winter and he could not believe that a time would ever come when food would not be plentiful.

Now Fliffo gave up the search. He knew that the other squirrels were going to say, "We told you so," and he did not want to go to them, but there was nothing else to do.

The answer was the same from everyone. They had only enough for themselves. Fliffo begged them to give him just one nut. He promised to repay them when the snow melted, but he was reminded that the snow and ice might remain for a long time.

At last Fliffo went to Leapy, the oldest squirrel in the woods. Leapy was just finishing a supper of nuts when Fliffo arrived.

"You should have stored foo before the snow and ice came Leapy reminded him with stern chatter.

"I did not know about th snow. Honest I didn't, M Leapy. This is my first winter Fliffo replied.

"Well, I wish I could help yo boy," said the old squirrel, "b I have eaten all the food I have

"Didn't you store any foo either?" Fliffo asked, surprise

"Oh yes, I stored plenty, b I am old and forgetful. I cann remember where it is hidden Leapy said sadly.

As Fliffo headed for home, leaped wearily over the ice a tried to remember where M Leapy had hidden his food. had often seen the old squir working steadily, but he had n

much attention then. Now
ried and tried to remember.
ddenly he saw a fallen tree
h looked familiar. Fliffo
ped short, turned quickly in
racks, and sat back on his
ches. He frisked his bushy
p over the back of his gray,
y coat, and perked up his
pointed ears. All at once
emembered playing nearby
seeing Mr. Leapy at the old
Fliffo slipped into the leaves
r the tree and searched
y inch, sniffing and smelling
he way. He scratched the
s away quickly, and there
were. *Nuts!* Plenty of them!
iffo picked up a nut and was
t to chew on it when he
ght of Mr. Leapy. He re-
bered Mr. Leapy had said,
m old and forgetful. I can-
remember . . ."

iffo put down the nut to
et, but each time he picked
o again he remembered Mr.
y. He also remembered that
as not right to eat food that
nged to another squirrel
out his permission. Finally,
ecided that he must take the
to Mr. Leapy.

few moments later, Fliffo
ped the nut at Mr. Leapy's
and told him where he had
d it. The old squirrel
ked Fliffo for finding the
, without even mentioning
ing them. So Fliffo was still
gry when he left, but he
w he felt better than he
ld have if he had eaten Mr.
py's food without permis-
.

hen he was halfway down
tree, Mr. Leapy called to him.
yes, Fliffo, help yourself to
nuts until the snow is gone.
can replace them after you
ner some for yourself."

Oh, thank you, Mr. Leapy!
nk you!" Fliffo chattered
ully.

e jumped excitedly to the
en ground and bounded over
ice toward the old tree. He
ded that he would never
in ignore the advice of his
rs. Next year he would
ner enough nuts to last him
winter. And maybe some ex-
ones, too—just in case there
ht be a young squirrel
und who had not planned for
winter.

Fun with 'Squirds' and 'Cowbits'

IMAGINE a squirrel with a bird's tail! What would you call it—a "squird"? Just for fun, the next time you're sick or don't know what to do, try making some mixed-up animals.

First, look through old magazines for pictures of animals. Cut them out and save them until you have several different ones. Then mix up the animals by cutting off parts of one animal and pasting them on another. For example, you could make a "cowbit" by pasting a rabbit's tail and ears onto a cow. Use color crayons to add special touches. As you finish each animal, paste it on a separate piece of paper, give it a name, and write a little story about it, like: "This is a 'cowbit.' It eats carrots and hay. It likes to hop around in pastures and wiggle its nose."

Then fasten the pages together and make a cover for them. Later, perhaps, you can take your book of mixed-up animals to school to share with your teacher and friends.

Valentine's Day

The aspens and the maples now
have lacy frost on every bough,

And through the woods the shadows go,
writing verses on the snow.

The tops of weeds are sealed up tight
in little envelopes of white,

And listen! in the frosty pines
snowbirds twitter Valentines.

—AILEEN FISHER

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She Plays It...

PIANISSIMO

By NONA BROWN THOMPSON

Mrs. Thompson holds two of her midget pianos, one topped by a tiny cat (Kitten on the Keys!), *the other carved of "pink ivory," an African wood sacred in Zululand.*

A HUNDRED pianos? In one living room?

Certainly, when they are miniatures. And mine, with one exception, are just that!

But to tell the story properly, you first must meet the rest of our family trio—Glenn, my husband, and Gary, my son. They're important because what started out to be my hobby soon became theirs, too. And it all began quite by accident, in a double sense of the word.

We had scarcely started a vacation trip, back in 1950, when a car ahead of us stopped without warning and we slammed into it. Gary was thrown against the dash, but luckily only slightly injured. As I sat with him in a doctor's office, I idly picked up a hobby magazine and, leafing through it, noticed an article and pictures about a Los Angeles woman who had a collection of miniature pianos. Incongruously, at such a time and such a place, I said to myself, "That's for me!"

I might better have said, "That's for us!" The day after we returned from our shortened vacation, Gary and I were making our very first tiny piano—a model of our own small upright. Ardent do-it-yourselfers would have been amused at our slapdash methods. I designed the model and Gary, with a dull coping saw, cut the pieces from a discarded scrap of common lumber and a small piece of plywood. Then we glued the pieces together, stained the whole unit walnut, glued on a keyboard (meticulously drawn on a strip of white paper), and finished it off with a tiny brand name cut from an old Christmas card. Somehow, it still didn't look exactly like our piano. Then we realized what the missing ingredient was—and made tiny copies of our sheet music which we put on the music rack.

If Gary and I were asked now, eight years later, to name our favorite miniature piano, we would have to say it is this one.

My husband, however, was not to be outdone. In contrast to our amateurish methods, he and a friend used power tools to shape a block of solid walnut to the likeness of a grand piano. He used a factory-made plastic keyboard and as a finishing touch installed a small music box which played Brahms' *Lullaby* when the piano's lid was raised.

No doubt about it, this piano was far more beautifully crafted than the one Gary and I had built using scrap wood. But it wasn't jealousy that kept us silent when my proud husband first showed it to us. Finally, Gary spoke up apologetically. "But Dad," he muttered, "you've got it curved the wrong way!"

It was only too true; the long part of the curve was on the right where the treble strings should be. I hastened to tell him I liked it just that way, t we would have the only left-han piano in existence. But my husb promptly tore it apart and turned body upside down, so the curve was rected.

The best was yet to come, howe Not long ago, we found a little c antique grand that *is* curved the wr way. So we have a left-handed pi after all.

Many of our pianos—in fact, mos them—were found while on vaca trips, and now have double valu mementos of the trips we took toge while Gary was growing up. I pecially cherish the handsome pai book ends on onyx bases, with a br Beethoven seated at a bronze pi We found and admired them in a shop in the Arkansas Ozarks on 20th wedding anniversary, but I tu away regretfully when I saw the tag. When we left, however, my band saw that the twin Beetho went with us!

Another which we picked up w traveling is a relatively large gr prized because it is the only one in collection to have a full 88-key board. We found it in a Texas d store during a refreshment stop. M as a display chest for watch band had a music box which played, mos propriately, *Now Is the Hour*. W good timing it was that we happ

; when the druggist had sold all watch bands, and was willing to with the piano!

ite unusual, too, is the diminutive len grand with a blonde, pigtailed at the keyboard. A label identifies "Made in Germany, USSR Oc- d." How it found its way into a in Grand Lake, Colo., has always a matter of conjecture. The tiny of music on its rack has notes ict enough to be read. It is titled *Kinderlein, Kommet*—translated by Methodist minister as *Ye Little dren, Come,* a traditional German stmas song.

o most people, the surprising thing t our collection is the wide variety aterials used and the purposes for h the small instruments them- s were designed. We have them e of such diverse materials as wood, ry, china, spun glass, plastic, ue, cloth, rubber (complete with a key musician), and even soap.

s for uses, there are sewing boxes, l cases, lighters, planters, salt and er shakers, and various pieces of lry (such as pins, charms, brace- and earrings). One piano is a bank, a slot behind the music rack to t coins—and a removable leg for drawals!

ach of our tiny pianos is interesting ome reason, whether it came from dime store or bears the distinguish- mark of Limoges, center of France's elain industry. Perhaps the most sual is one carved from an African d known as pink ivory, the sacred d of Zululand. This wood is con- red so sacred that tradition says any n caught with it in his possession t be put to death. It is the only entically pink wood in the world, lar to ivory in hardness and tex- .

n unexpected side light to our by developed soon after we started was learning how the piano de- ped. The story was so interesting that we began building models of its forerunners.

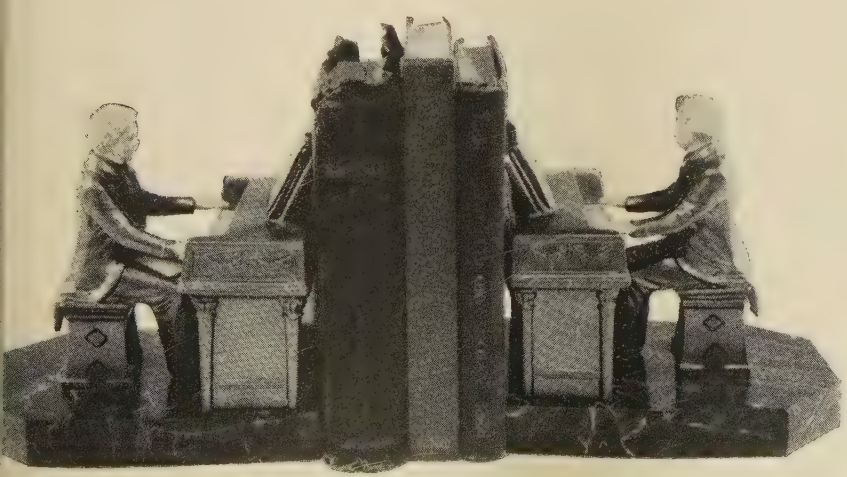
In the very beginning, we learned, was the monochord, a crude, one-stringed affair. Then came the dulcimer, similar to the psaltery often mentioned in the Bible. Following it was the clavichord, which eventually bowed to the harpsichord—the modern piano's closest relative.

The first real piano was created by one Bartolomeo Cristofori in the late 1600s. He called it the *gravicembalo col piano e forte*—literally, a keyboard instrument that plays both soft and loud. Fortunately for us, the name was shortened by common usage. Can you imagine calling to your young son, "Come practice your *gravicembalo col piano e forte* lesson"? A fleet-footed lad would be two blocks away by the time you finished!

Learning the piano's history also gave us a new appreciation of the wonders of the modern instrument found in so many of our homes. Today's grand piano—with 2,061 separate parts—has such a delicate mechanism that a small child's finger can depress each key, yet is enclosed in a frame strong enough to withstand a string tension of 20 tons!

We're enthusiastic collectors, of course, and most anything pertaining to pianos interests us. That's why we're always brought up short when someone sees our collection and asks: "What good is it?" To us it has gone far beyond mere acquisition of related objects. Much more meaningful is the fact that we have developed and shared it as a family. Our collection is of memories as well as of objects.

Although I no longer actively search for new acquisitions, our collection continues to grow. Did I say earlier we had a hundred pianos in our living room? Actually, the tiny ebony grand which came a few days ago in a laundry case, buried deep among rumpled ivy-league shirts, makes an even 120!



These twin Beethoven book ends were a wedding-anniversary surprise from the author's husband. They're made of bronze, on onyx bases.

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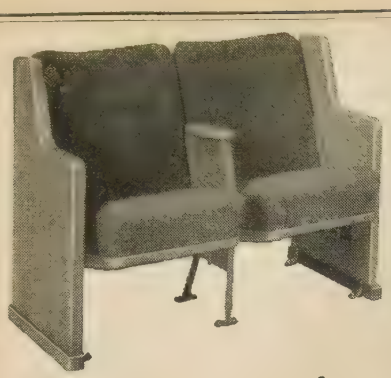

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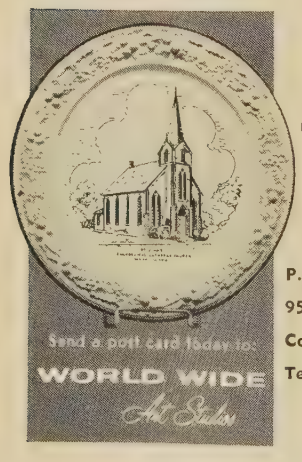

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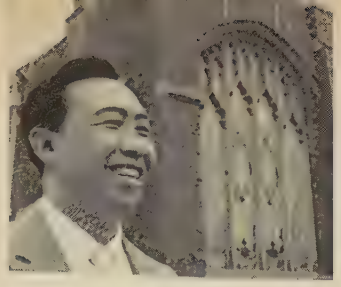


The Rev. Wilbur Choy and his . . .

Unusual Congregation

EVER you drop into St. Mark's hodist Church in Stockton, Calif., nces are you won't understand half he sermon. Don't worry. Neither anyone in the congregation—unless understands both Chinese and lish!

eventy per cent of the congregation hinese, as is the minister, the Rev. bur Wong Yan Choy. The rest are nese, Negroes, Koreans, Mexicans, white Americans.

his makes St. Mark's one of the t unusual churches in Methodism, it wasn't planned that way at first. he building once belonged to Clay et Methodist Church. But that rch fell victim to a changing popula- picture, so familiar to churches in ny cities today. Membership declined pply with the exodus of families to suburbs. Yet, nearby the Chinese istian Center, a mission church, was ping in membership.

Consolidation, the only answer, came necessity. Assets, memberships, and ial boards were merged successfully a well-functioning unit. Members centrated on a common denominator heir faith. In its glow, differences ted away.

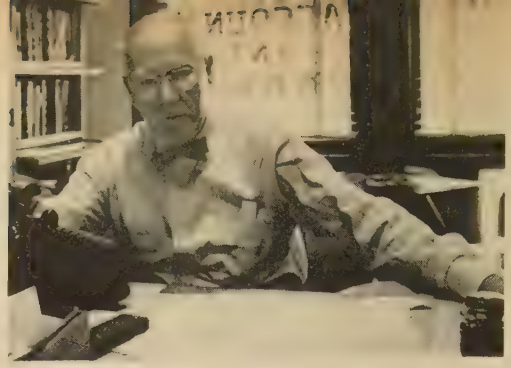
Mr. Choy, a native Californian, was ned pastor of the new consolidated rch. He is a fluent speaker in both nese and English—and his affable sonality helped weld together the di- se elements.

f you visit the new St. Mark's today 'll find a proudly self-supporting rch with a budget of $14,000 and mbership of 230. And if you don't lerstand the sermon in Chinese, just it. In a few minutes Mr. Choy will repeating it in English.

Caucasians, Orientals, and Negroes comprise St. Mark's unique team of ushers.

"You preached a wonderful sermon this morning!" Whether in inese or English, this always brings a smile to Pastor Choy's face.

Unusual Congregation, *continued*



Accountant William Neil is chairman of the official board. He's a graduate of Georgia Tech, the son of a U.S. Army doctor, and has lived in the Philippines and Hong Kong.

Well-attended Sunday school offers children such as Joycelyn Taeger (left) and Mable Louie an opportunity for companionshi

Collegian Annette Wong leads Bible class.

Cultures differ, but voices blend into one as the choir sings in worshi

eader Dr. Paul K. Yee left Asia in 1929.

e Elizabeth Clay is recording steward.

Children find a richly rewarding fellowship in the church gymnasium.

nt arrivals, such as former Chiang Kai shek pilot T. S. Liang (and wife) from Hong Kong, look to Choy for counseling.

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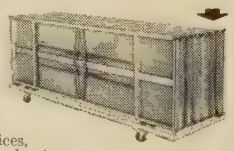

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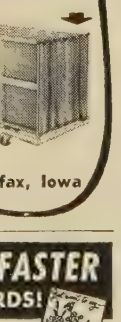

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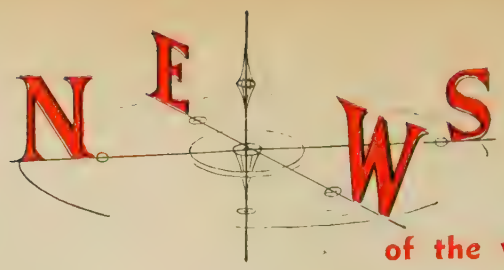

International Relations: New Protestant Emphasis

U.S. Protestants can expect increased emphasis on international relations in their churches. A Program of Education and Action for Peace is scheduled from June, 1959, to June, 1960. Planned by the National Council of Churches, it will begin with summer training institutes and later will be developed in state and local councils of churches and, finally, local congregations.

It is being set up to continue the concern of the recent World Order Study Conference, at which 600 Protestant leaders tackled thorny problems of relations between nations and heard Secretary of State John Foster Dulles warn newly independent nations against the blandishments of Communism.

The Conference advocated "more liberal and imaginative" aid to other countries and step-by-step disarmament by multilateral agreement. But its most controversial action was to favor U.S. recognition and UN admission for Red China. As the Conference's stand came under immediate attack, it quickly pointed out that it spoke only for itself. It also denied that recognition of Red China would mean approval of Communist policies—a denial one opponent called "rank hypocrisy."

Methodist Bishop G. Bromley Oxnam declared, "That China is a collectivized tyranny but few doubt. But it is the government in fact, and in all probability will remain so, many believe."

The bishop also proposed the U.S. let Russians visit America by the "tens of thousands."

"Let them see our schools, factories, churches, art galleries," he advocated. "Our dear land will stand the scrutiny and prove to be the best answer to Soviet propaganda." Similarly, another prominent Methodist, Dr. Ralph W. Sockman, pastor of Christ Church, New York, urged more exchanges with Russian clergymen, musicians, educators, and students.

Praises German Protestants

Attendance and membership in Protestant churches in East and West Germany are gaining. So reports Bishop Friederich Wunderlich, head of The Methodist Church in Germany.

Many young people are taking religion seriously, he finds, and there is more co-operation between free and state-supported churches. Further, says, brilliant young men now entering the ministry despite low

The Methodist Church in Germ has five annual conferences, theological schools, and 17 hospital

Aid for Migrants: How Muc

Church groups should be lobb for the country's 2.5 million "state and voiceless" migratory workers, gates were told at a recent meetin the National Council of Churc National Migrant Committee.

Five hundred civic and religious ficials heard speakers urge that federal government shoulder its sponsibilities in this field. Effec legislation is needed in such areas loans to growers for adequate hous controlled transportation for work prevention of exploitation, and prob tion of child labor, the Committee informed.

Formation of a bureau of migra labor in the U.S. Department of L also was recommended.

Mrs. Monica Owen, of the NC Migrant Ministry, pointed out that Church cannot work merely thro that agency, which has only 40 per at the national level. "Changes in law take years and the Church in mission to people cannot wait," said.

It was generally agreed that a m obstacle to raising migrants' wage some states is the fact that pay h raise costs of growers who have to c pete with produce from states wh costs are lower.

Other Religions on the Ma

By using the methods of Chris churches, ancient religions of Asia Africa are staging an "astonishi comeback, according to Dr. Andrew Burgess of Luther Theological S inary, St. Paul, Minn. In a one-globe-girdling trip he found that s such religions already are launch extensive Christian-type missionary forts. Buddhist children, for exam sing *Buddha loves me, this I know* other corruptions of Christian so Dr. Burgess also found:

Buddhism has staged a vigo rally in Japan, Formosa, and H

g, and is winning converts among
ern peoples.
intoism is thriving in Japan after
back after World War II, when
mperor declared he was not divine.
ne Tokyo university, 5,000 students
reparing to be Shinto priests and
ers.
nduism has been revitalized and
anized by highly educated Indians.
beliefs have been combined with
tian ethics and "made to appear
noble and divine."
am remains the bitterest opponent
hristianity in Africa. Traveling
merchants are fervent Moham-
n missionaries. [See *Moslem and
tian Can Be Friends,* November
page 18.]

Light on Alcoholics

National Seminar on Rehabilitation
lcoholics has opened new insights
ounseling and working with prob-
drinkers.
e four-day training period, spon-
by the Methodist Board of
perance and held in Evanston, Ill.,
a refresher for some who are
lly involved in the work and
ed new areas to others new to
ng alcoholics.
. Howard Clinebell of Southern
ornia School of Theology outlined
e-point program:
ick research.
evelop a sustained education pro-
n.
ncourage early treatment.
fluence social sanctions against
y drinking.
evelop among all church members
ncern for good mental health.
. Carroll A. Wise, professor of
seling at Garrett Biblical Institute,
his audience:
t's not so much what you do in
seling as what you are."
ne Board of Temperance reported
there are 437,933 purveyors of
holic beverages as against only
393 places of worship in the U.S.

ect 'Blue Law' Review

he U.S. Supreme Court has refused
eview the constitutionality of an
o "Sunday blue law," a move that,
t observers say, indicates the justices
such laws are constitutional.
wo supermarket owners, convicted
aking employees work on Sunday,
ealed an Ohio Supreme Court de-
n which upheld their lower-court
ictions. The American Civil Liber-
Union and its Ohio affiliate, in a
d-of-the-court brief, contended that
law banning Sabbath business is
lear violation of the constitutional
ision guaranteeing freedom of re-
n."
n Philadelphia, the U.S. Circuit
rt of Appeals declared it will re-

METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters
for People Called Methodist

*What maintains one Vice would
bring up two children.*—B. Franklin

FEBRUARY hath XXVIII days — 2nd Month

By winning words to
conquer willing hearts—Milton

1	S	J. Wesley returns to England, 1738 ☛
2	M	De groundhog seen his shadder
3	Tu	Four immortal chaplains, 1943: ☛ Meth. chaplain retreat, Pacific Grove, Calif.
4	W	Form Natl. Inst. Arts & Letters, 1913
5	Th	Meth. Interracial Conf., Morristown, Tenn.
6	Fr	9 Power Pact to protect China, 1922
7	Sa	*Giving never emptied the purse*
8	S	Race Relations Sunday
9	M	John Wesley, age 6, escapes fire ☛
10	Tu	Mormons begin last trek, 1846
11	W	Lincoln farewell to Springfield, 1861
12	Th	1st sermon by a Negro, H. H. Garnet, in House of Reps., 1865
13	Fr	Establ. Indian school for deaf, 1843
14	Sa	Jack Benny is 39
15	S	Brotherhood Week Starts
16	M	*Envy is a pain of mind*
17	Tu	Geo. Whitefield preaches in open air, 1739. (Praised much by Benj. Franklin)
18	W	Meth. Book Concern, N.Y., burnt 1836
19	Th	Invade Iwo Jima, 1945
20	Fr	1st comprehensive postal law, 1792
21	Sa	J. Greenough gets 1st sewing machine patent, 1842. (Not much of a time saver)
22	S	*And Washington, Columbia's son, Whom easy nature taught, sir, That grace which can't by pains be won Or Plutus' gold be bo't, sir.*
23	M	J. Q. Adams, 6th presdt., passes to his eternal reward, 1848. Age 81
24	Tu	"A law repugnant to the Constitution is void"—Chief Justice Marshall, 1803
25	W	Greenbacks first printed, 1862
26	Th	Napoleon escapes from Elba, 1815
27	Fr	1st reference to "Robyn Hood," 1377
28	Sa	Put down your hatchets, girls. This year you may not leap.

De groundhog seen his shadder
Yeah, but dat don't mean a thing
'Cept hit jes make 'im madder
Dan a three inch hornet sting . . .

Cuz ef de weather's bad . . . o' course!
Why, hit's all 'is fault you bet it
But ef de days come soft and warm
Den a robin gets de credit!

—Frank Howard Clark

■ In Georgia he preached plain and searching sermons which cut to the soul, causing many sinners to be "exceeding mad" at his "satires on particular persons."

■ George Fox from old Thetford (Vt.) Methodist Church, died with three other chaplains in sinking of the "Dorchester." These heroes gave their life jackets to GIs. [See Together Nov. 1956, page 44.]

■ In 1696 the Samuel Wesleys and their many children moved to Epworth rectory. One night a Jacobite mob, enraged at Sam'l for aiding Orangemen, burned his home. By mischance little "Jackey" was left behind. Sam'l fell to his knees, commending his boy to God—but others formed a human ladder and from the very jaws of the flame saved Jackey, a "brand plucked from the burning"—the future founder of Methodism!

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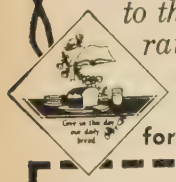

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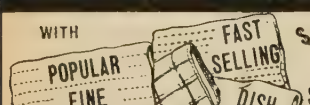

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view litigation in which Pennsylvania's "blue law" is being challenged.

Meanwhile, many church, business, and civic leaders are concerned over the commercialization of Sunday. George W. Dowdy, president, National Retail Merchants Association, declared in a statement echoed by others, "Sunday openings perform no vital service for the vast majority of customers and contribute relatively little to the nation's economy."

Service Dollars Scarcer

"The World Service Dollar is worth more than any other dollar at any time," Boston's Bishop John Wesley Lord recently announced. "It's the biggest dollar in the world."

However, for the first six months of the 1958-59 fiscal year, Methodism's "biggest dollar" has not been coming in as fast as before. World Service giving is down 6.12 per cent—some $255,334 less than the same period a year ago.

A financial report from Dr. Thomas B. Lugg, general secretary and treasurer, Methodist Council on World Service and Finance, showed WS receipts at $3,918,795.89, compared to last year's figure of $4,174,130.22.

Five other funds also showed losses: The Week of Dedication, down 17.67 per cent; Fellowship of Suffering and Service, 10.46 per cent; Episcopal Fund, 3.42 per cent; General Administration Fund, 8.87 per cent, and the Interdenominational Co-operation Fund, 4.09 per cent.

Gainers were: World Service Specials, up 32.11 per cent; General Advance Specials, 14.53 per cent, and Methodist Television Ministry, up 21.19 per cent. A new fund, the Famine Relief for India, received $24,178.76 in six months.

Hong Kong Bishop Dies

Bishop Ralph A. Ward, 76, of the Formosa-Hong Kong Area, died December 10 in Hong Kong. Much of his life had been spent as a missionary and bishop in China.

During World War II, Bishop Ward lived three years in Japanese prison camps, where he suffered from malnutrition. After the Reds took control of China, he remained there 18 months. Later he began Methodist work in Hong Kong and Formosa among refugees from the mainland.

817 Jobs for Missionaries

The Board of Missions has 817 openings for missionaries in 1959. Included, a spokesman says, are 100 openings for special-term missionaries —college graduates, 21 to 28, who serve for two or three years.

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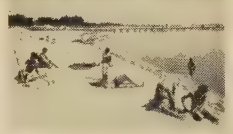

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quirements for missionaries are the Board says: college education, health, wide Christian experience, quality of past study and work. ral age requirement: 23-35.

nd—'Brightest Spot'

thodism behind the Iron Curtain growing—and Poland is "the test spot of all." So reports Bishop nand Sigg of the Geneva (Switzer-) Episcopal Area.

e bishop visited the U.S. to attend Council of Bishops meeting in innati. His area includes Switzer- Belgium, Austria, North Africa, bslavia, and the four Iron Curtain tries of Czechoslovakia, Bulgaria, gary, and Poland.

oland is a freer country than the s," Bishop Sigg declared. "It does ave much to lose or much to gain, it is remarkable to see how the le cling to what little they have." for some of the other countries: Hungary is the most Western- led.

Jugoslavia, the poorest of all, is ys in-between.

Bulgaria has always been pro-Slavic closer to Russia. Methodism is ning everywhere except here."

Poland, he said, hopes are high establishing a seminary to train e Poles in the ministry. Methodists , the bishop explained, are free rogress but not to enter politics. ethodism found its way into Poland 920 as part of a relief program of Methodist Episcopal Church, South. 949 missionaries were forced to draw, but two years later U.S. nodists were able to return.

ool Fire Jolts Churches

hurches are cracking down on fire irds in the wake of the blaze that more than 90 lives at Our Lady he Angels Roman Catholic ele- tary school in Chicago.

hurch leaders are campaigning for t inspection of church and school perty and are warning against using lles in church services.

Washington, D.C., officials are urging flashlights with flame-styled bulbs ace candles in night processions and monies. And at least one church— New Milford, N.J., Presbyterian rch—has held a fire drill during day morning worship service. The day school there has held fire drills years.

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Nurse Herrman: Hailed by Methodists.

'Miss Student Nurse,' 1959

Ruth Herrman, 23, of Nyssa, Oreg., is Miss Methodist Student Nurse for 1959. She was picked from 32 candidates, seniors in the upper third of the class at Methodist hospital schools of nursing, to be honor guest at the annual convention of the National Association of Methodist Hospitals and Homes in St. Louis, January 27-29.

Miss Herrman represents Deaconess Hospital School of Nursing, Spokane, Wash. An active Methodist, she is a former president of the Methodist Youth Fellowship in Nyssa.

To Aid Negro Colleges

Methodists are being asked to give $1 million in special offerings on Race Relations Sunday, February 8, to aid 13 Methodist-related Negro colleges. This will be only a start, leaders point out, toward $6 million these colleges need for buildings and equipment.

The $1 million, when raised, will allow the church to claim several additional millions from foundations and individuals. Last year the Race Relations offering was a record $355,456.

The schools, all in the South, have a total enrollment exceeding 8,600. They own property worth $15 million and have endowments of another $10 million.

For 3 Boards: A Merger?

Methodism's three general social-action agencies may become one at the 1960 General Conference if an acceptable merger can be worked out.

The church's Co-ordinating Council wants to combine the Boards of Temperance, Social and Economic Relations, and World Peace. A plan was authorized at a Council meeting in Los Angeles, after hearing reports on how

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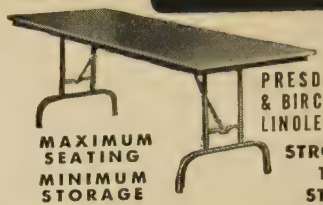

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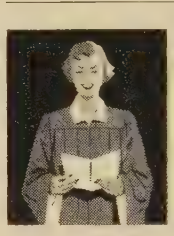

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ers at the Annual Conference have worked out.

e Council is also weighing con- ion of the Commission on Higher ation at the national and Annual erence levels.

hops Friederich Wunderlich of any and Gabriel Sundaram of attended. The Council will meet April 20-21 in Chicago.

erve Constitution Day

e 150th anniversary of the adop- of Methodism's Constitution was ed December 9 with ceremonies hiladelphia's Academy of Music. ding were bishops and other ls of The Methodist Church, the an Methodist Episcopal, Christian odist, AME Zion, Free Methodist, itive Methodist, Wesleyan Meth- and the heavily Methodist United ch of Canada.

or to adoption of the Constitution, General Conference held absolute r; it could even discard the General or repeal the Articles of Religion. solution adopted in 1808 became n as the Constitution in 1892. It ed the duties of the central body et up a system for fair representa- of all conferences.

e service was sponsored by the d Methodist Council and the delphia Area of The Methodist ch. Bishop Fred P. Corson, like meeting's chairman, Charles C. n of New York, is a vice-president e World Council. In his address bishop credited the 1808 resolution preserving the purity of the les of Religion as handed down hn Wesley and with establishing presentative church government. laid:

has at the same time prevented inal schism, is the source of our y, unity, and stability, and is ern enough to provide for modern nizational and promotional prac- "

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Continued on Page 72

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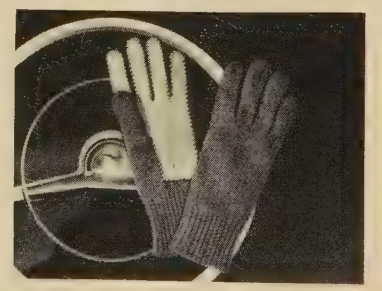

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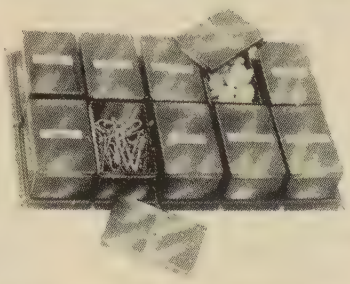

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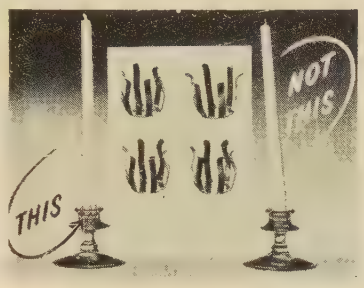
l Beatty, 31 Beatty Bldg., er City, Calif.



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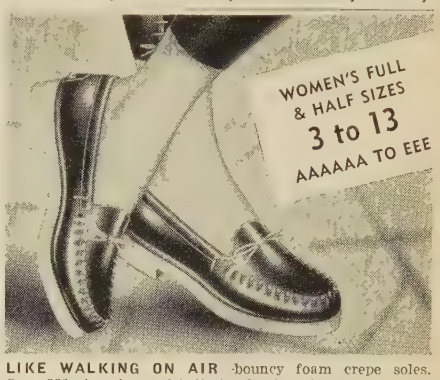

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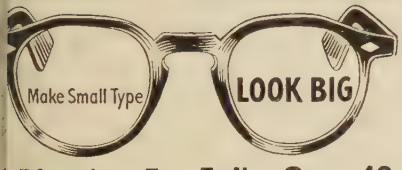

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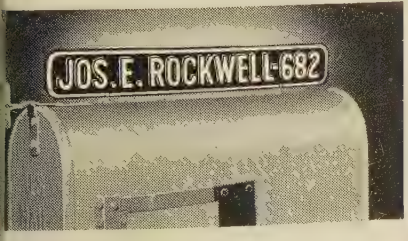

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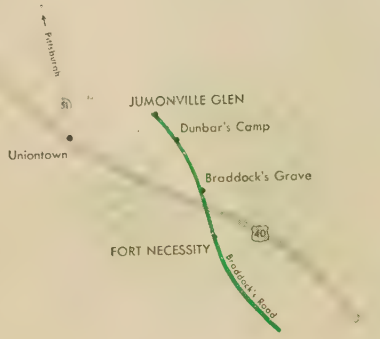
Lt. Col. George Washington as portrayed in uniform by noted artist Charles Willson Peale.

Where Washington First

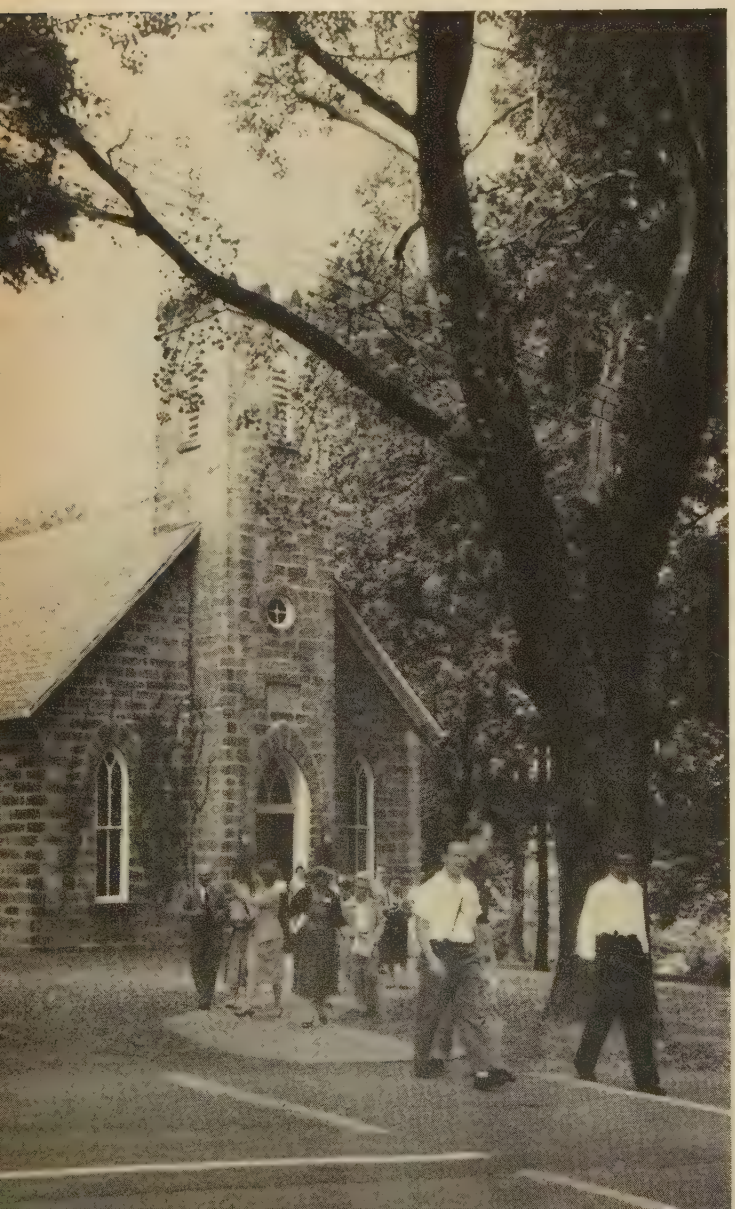


TUCKED AWAY in the Appalachian foothills southwestern Pennsylvania is a huddle of buildi where each year hundreds of young Methodists stu worship, sing, and enjoy fellowship. Yet the same o looking hills which now echo song and laughter o pulsed to marching feet and musket volleys. Here band of Virginia militiamen under Lt. Col. Geo Washington—then just 22—ignited the French Indian War in America and the Seven Years' War Europe.

European rivalry for American real estate reached a peak in 1754 when the English sent Wa ington to protect claims in the Ohio River Val From Fort Cumberland, Britain's westernmost stro hold, he pushed northwest toward French-held F Duquesne (now Pittsburgh) some 110 miles dist About midway, his scouts found a French force cam in a rocky glen. Washington's men quickly surroun it and routed the enemy. Their commander, Ens Coulon de Jumonville, was one of 10 Frenchm killed in the skirmish, giving Jumonville Glen name.

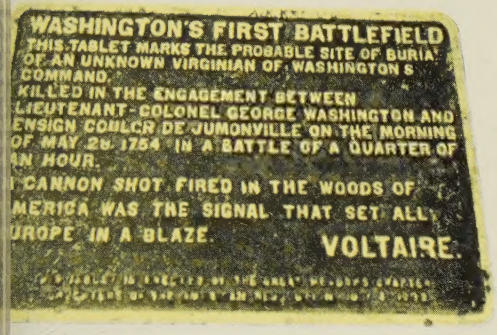
When this news reached Fort Duquesne, Fre reinforcements hurried south and, a few weeks la pinned down Washington's troops in a log palisade aptly named Fort Necessity. (This site now is reste as a national battlefield site south of Jumonville Gl The nine-hour battle, Washington wrote, was fou ". . . with an Enemy sheltered behind the Tr ourselves without Shelter, in Trenches full of Wa in a settled Rain, and the Enemy galling us on Sides incessantly. . . ." Later he negotiated a cease agreement by which the chivalrous French permi him to withdraw over the mountains. The next m ing, July 4—a date later to gain luster in Amer history—he and his men began the long trek b to Fort Cumberland.

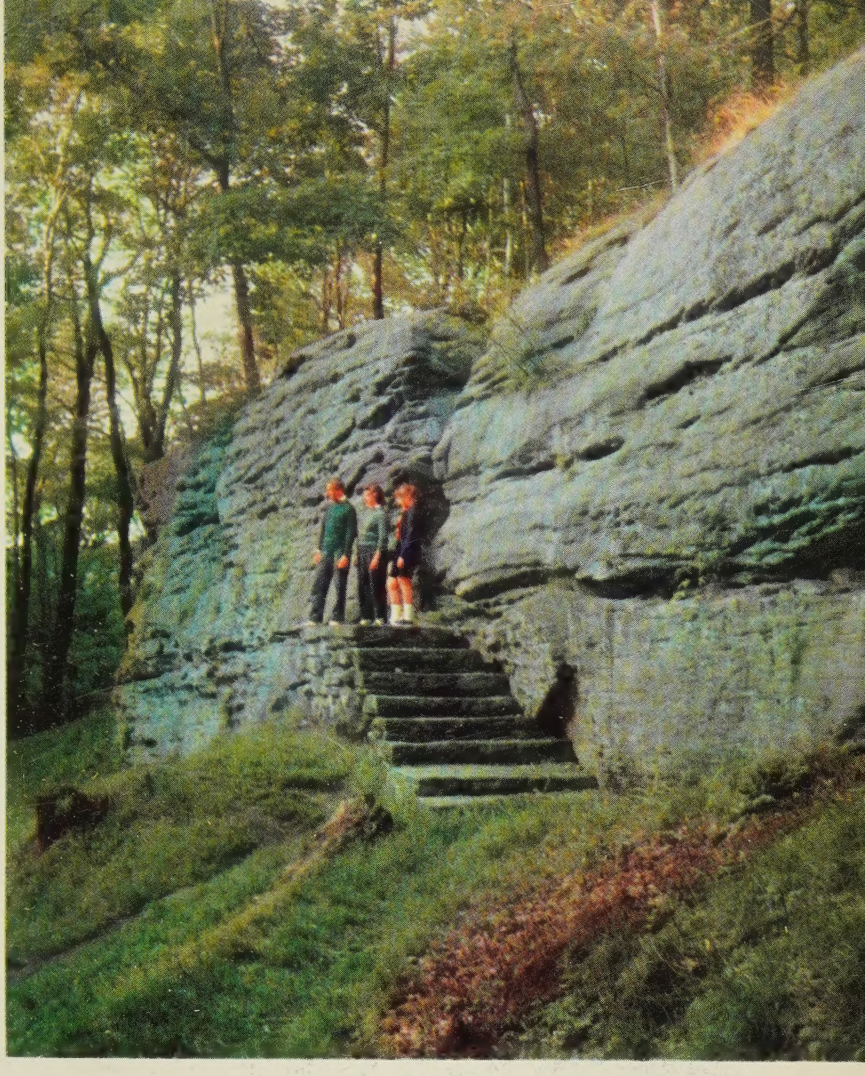
A scant year later, Washington marched back w famed British General Edward Braddock on an exp tion to capture Fort Duquesne. Braddock's 2,000 cleared a 12-foot road from Fort Cumberland no ward past Jumonville Glen. But catastrophe lay in s for the Redcoats, fresh from England and accusto to open-field maneuvers. As they crossed the Mo gahela River, French troops and Indians waited in bush behind rocks and trees. Braddock fell mor



The Training Center's old chapel is named for the late Harry Whyel, layman who donated Jumonville to Methodism.

ade History





From this ledge, Washington's men unleashed deadly musket volleys against Jumonville's French force in the glen below. Commemorative plaque (above) is nearby.

eral Braddock, wounded in ambush, died near Jumonville during retreat.
s romantic painting by Alonzo Chappel now hangs in the Chicago Historical Society.

wounded in their crossfire. His demoralized troo
fleeing south, paused only briefly to destroy suppl
and arms at Dunbar's Camp, near Jumonville Gl
Braddock was buried in the roadway over which
shattered army passed.

America's history makers then shifted to other are
on the continent, and Jumonville Glen lay und
turbed until 1875. Then a school for orphans of C
War veterans was established in a neighboring vall
Abandoned years later, it passed through many har
until acquired by the late Harry Whyel, promine
Uniontown businessman and Methodist layman.
donated the buildings and surrounding property
Methodism's Pittsburgh Conference for the Christi
training of youth. Since its dedication in 1941 as t
Jumonville Methodist Training Center, this 300-a
retreat has served thousands each year. The prese
dormitory, dining, classroom, and recreation facilit
accommodate up to 400 persons.

So it is that today the Christian flag flies over histo
Jumonville—and where once was hatred and blo
shed, there now is peace, love, and brotherhood.

—Richard C. Underwo

French, British, American, Christian—
these flags signify eras in Jumonville's history.
In the distance, above all: a 68-foot cross.

Now a national park, Fort Necessity and its entrenchments were restored in 19

r Dunbar's Camp, where Braddock's retreating army destroyed armaments and supplies, onville music campers Don Scandrol and Joan Whitlatch dig up a cannonball.

Magnificent memento: a scale-covered 47-pound witzer shell, one of many relics occasionally found near Jumonville.

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